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CONTENTS

Page.

SELF AND NON-SELF IN EARLY BUDDHISM—By Dr. M. Winternitz 1

JOY—By Bhikkhu Metteyya 14

GOD AND JULIAN HUXLEY—By Arthur Young ... 16

THE LEPER AND THE SAINT—By Bhikkhu Metteyya 18

JAPANESE BUDDHISM—By Sri Chandra Sen M.A. ... 19

THOUGHTS CURRENT AND UNCURRENT—By Wayfarer 32

HIS HIGHNESS THE GAEKWAR OF BARODA'S—Visit to the Maha Bodhi Society 35

THE SIXTH ANNIVERSARY OF THE MULAGANDHA-KUTI VIHARA, Sarnath 39

ACTIVITIES OF THE INTERNATIONAL BUDDHIST UNIVERSITY ASSOCIATION 44

NOTES AND NEWS: 46th Volume of "The Maha Bodhi"—Buddhist Delegation from Ceylon—Late Sir J. C. Bose—His Holiness The Tashi Lama's Death—Village Re-construction Workers' Training Camp at Sarnath—Inspector of Schools at Sarnath—Chinese monastery at Sarnath—Opening of the Arya Vihara—Late Mr. Sarbananda Barua's Legacy 47



HIS HIGHNESS THE GAEKWAR OF BARODA

Examining a volume of the Maha Bodhi Society's Hindi Tripitaka Translation Series on the occasion of his visit to Sri Dharmarajika Vihara, Calcutta

(Left to right) Ven. K. Gunaratana Thera, His Highness The Gaekwar of Baroda, Mr. Devapriya Valisinha and Mr. Naresh Nath Mookerjee

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THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं। देसेथ भिक्खवे धम्मं आदि कल्याणं मज्झे कल्याणं परियोसान कल्याणं साथं सव्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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SELF AND NON-SELF IN EARLY BUDDHISM

LATE PROF. DR. M. WINTERNITZ.

Unless we assume that the whole Tipiṭaka is a grand falsification of the monks who have entirely misunderstood the teaching of their Master,[1] Gotama Buddha must have taught a *doctrine of salvation.* "Salvation" meant to him—as to other teachers of his time—release from

[1] This is what Mrs. *Rhys Davids* wants us to believe, though she does not express it as bluntly as *Georg Grimm* (Die Wissenschaft des Buddhismus, Leipzig, 1923, p. 2 note), who speaks of the "killing of the Buddha ideâ by its professed guardians," the learned monks.

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Saṁsāra, from the Ill (dukkha, Unrest, Suffering) caused by the ever returning round of birth, old age, death and rebirth.[1] The deeper cause of all this Ill is ignorance, hence salvation can only be attained by true knowledge. Therefore the Buddha was, as all teachers of salvation in India have been since the times of the oldest Upaniṣads, also a philosophical thinker.

To talk of Buddhism as "mere ethics" or "merely a doctrine of salvation" is no less wrong than talking of it as if it had been only a system of philosophy. Religion and philosophy have never been separated in India, least of all in Buddhism.

Now in India, as elsewhere, new philosophical ideas are always based on earlier thoughts, whether they be accepted or modified or contradicted. It is true, the philosophical ideas of the oldest Upaniṣads probably came to Gotama Buddha only as a faint echo from past centuries.[2] It is characteristic that *Brahman* in Buddhist texts is known as a masculine, as a personal god, while the Upaniṣadic *neuter Brahman* is entirely unknown. On the other hand, there cannot be the least doubt that Buddha was familiar with Śāṁkhya and Yoga ideas, such as we first meet with in the second stratum of the Upaniṣad literature. The tradition that Gotama went to two teachers of Śāṁkhya and Yoga, has all the appearance of being based on historical facts.

Neither the mythological aspect of the soul as a kind of homunculus in the heart of man, or as being identical with Prāṇa, or as wandering about in dreams, leaving the body for a time and returning to it again, nor the metaphysical idea of the unity of the inner Ātman and the

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[2] Cf. H. *Oldenberg*, Die Lehre der Upanishaden und die Anfänge des Buddhismus, 1915, p. 285 ff.

universal Paramātman are ever discussed in the numerous passages dealing with the Anattavāda. It is the doctrine of a permanent eternal soul, taught by the Śāṁkhya and by the Jains, against which the Anattavāda is directed.

There has been much discussion about the real meaning of this *Anattavāda,* both among the followers of the different sects of Buddhism, and among European scholars. Years ago Prof. F. Otto *Schrader*[3] expressed it as his opinion that Buddha did not deny a soul, but that his views about the soul were so very different from the traditional views, that he must needs appear to his contemporaries as a denier of the soul. More recently Prof. O. *Strauss* said: "The majority of scholars who know Buddhism from the original documents, today incline to the opinion, that the assertion that earliest Buddhism denied the soul and held Nirvāṇa to be Nought, cannot be upheld."[4] Georg *Grimm* calls the denial of a soul a "monstrosity" invented in degenerated Buddhism by men of weak intellects who misunderstood Buddha's teaching that the self was unknowable, for a denial of the self.[5] Similarly, Mrs. *Rhys Davids* tells us in her latest book[6] that to imagine that a man like Gotama of the Sakyans was "trampling upon" the Upaniṣadic idea of Ātman as the Divine in man, "is to libel him unspeakably." Dr. Karl *Seidenstücker*[7] says that the very Anattā doctrine, if rightly understood, presupposes the reality of the Ātman as a matter of course. Professor J. W. *Hauer*[8] declares: "If there is

[3] Ueber den Stand der indischen Philosophie zur Zeit Mahavīras und Buddhas, Strassburg, 1902, p. 5.

[4] Deutsche Literaturzeitung, 1929, col. 214.

[5] Die Wissenschaft des Buddhismus, p. 1 f. and 27.

[6] A Manual of Buddhism (1932), p. 154.

[7] Zeitschrift für Buddhismus IX, 1931, p. 241.

[8] Der Yoga als Heilsweg, Stuttgart 1932, p. 50 f.

anything certain, it seems to me to be this, that Buddha stuck to a last reality in man, only he did not identify it with anything that is in any way to be grasped by ordinary experience." Professor A. B. *Keith*[9] again says: "We cannot doubt that the Buddha held the doctrine of retribution and, this being admitted, it becomes impossible logically to believe that he held the doctrine of the denial of the Ātman as it is presented in the Pāli texts." On the other hand, Professor Th. *Stcherbatsky*[10] says with regard to the Anātmavāda: "Whosoever wishes to understand Buddhism must fully realize the decision and the vigour with which this doctrine is professed and defended. In this respect Buddhism stands alone among the great philosophies and religions of mankind." Prof. *Stcherbatsky*[11] relies chiefly on the scientific representation of the Anātmavāda by Vasubandhu. His strongest argument seems to me to be that the later phases of Buddhist philosophy all presuppose the denial of a permanent Ego.

Though we cannot, as Prof. *Stcherbatsky* rightly points out, expect to find in the Pāli Canon anything like the scientific precision found in a Śāstra like that of Vasubandhu, it is after all the Pāli Canon in which—in spite of all scepticism as to its being the genuine word of Buddha which I share with Mrs. *Rhys Davids,* Professor *Keith* and others—we can hope to find the most visible traces of the original teaching of Gotama the Buddha.

It may, therefore, be of some use, to survey once more the most important passages on Anattā and Attā in the Pāli Canon.

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[9] Bulletin of the School of Oriental Studies VI, 1931, p. 400.

[10] Bulletin of the School of Oriental Studies VI, 1931, p. 873.

[11] See also his paper "The Soul Theory of the Buddhists" (Bulletin de l' Académie des Sciences de Russie 1919), p. 823 ff.

The most authoritative passage on the Anattā doctrine, at least according to the canon of the Theravādins, is the *Anattalakkhaṇa-Sutta*[12] which was preached by the Buddha to the first five Bhikkhus immediately after the Dhamma-cakkappavattana-Sutta. Here it is said:

Neither the body (rūpa), nor any one of the psychical factors of individual existence, feelings, ideas, volitions, consciousness (vedanā, saññā, saṅkhārā, viññāṇa), can be said to be *attā,* the Self. For they are all subject to Ill, and we are not able to say with regard to them. Let my body, my feelings etc., be such and such." Moreover, these five Khandhas or factors of individual existence, are perishable (anicca) and therefore represent Ill or Unrest (dukkha). Of anything that is perishable, subject to change, representing Ill, it cannot be said: "This is mine, this am I, this is my self." Having gained this knowledge, the monk turns away from body, feelings, ideas, volitions and consciousness with disgust, gets rid of passions, and realise his emancipation, knowing that "destroyed is rebirth, accomplished the holy life, done is the task, there is no further return to this condition."

What is emphasized here and repeated over and over again in the Pāli Suttas, is this: Our physical being as well as our feeling, perceiving and thinking, volitions and activities, and even our very consciousness are ever changing and impermanent, causing Unrest or Ill (dukkha), hence they cannot be an eternal, permanent self (attā), ad it is mere conceit to say: "I am this," "this is mine," "this is myself" or even "I am." This conceit of "I" and "mine" must be got rid of by him who would reach the goal of Nirvāṇa. This is the very essence

[12] Vinayap., Mahāvagga 1, 6, 38 ff.=Saṁyutta 59 (III. p. 66 ff.)

of the Buddha-Dhamma.[13] The *Sakkāyadiṭṭhi,*[14] *i.e.,* the belief that individual existence is an absolute reality involving the existence of an eternal soul, is often denounced as heresy. To speak of an individual called by such and such a name, is mere convention.[15] The doctrine of an individual's eternal soul (*attavāda*) is a doctrine of fools. Denounced is also the Sassatavāda, "the doctrine of the Eternal," as it is taught f. i. in the Kaṭha-Upaniṣad, in the Bhagavadgītā, and in the Sāṁkhya system. But the *Ucchedavāda,* "the doctrine of Annihilation," also is denounced as heretical.[16] It is true that of the Tathāgata who has got rid of the conceit of "I" and "mine," no consciousness can be pointed out anywhere either in this life, or when he has passed away. But this does not mean that he does not exist, but only that he is untraceable, unknowable, not to be described in any way whatsoever.

In none of the numerous passages in which the Anattā theory is discussed, do we find any positive statement about an attā. Mrs. *Rhys Davids* and Dr. K. *Seidenstücker,* indeed, tell us that all the passages on the Anattā *imply* that there *is* an eternal permanent self, different from our physical and psychical being, the Ātman of the Upaniṣads, the real man, the "Man in Man." If this were so, it would indeed be strange that our texts or the Buddha himself should have so carefully avoided saying this directly. On the contrary, all kinds of speculations and erroneous views about an eternal self are even declared to be a hindrance on the way to Nirvāṇa. Questions regarding the

[13] See especially Aṅguttara, Vol. I, p. 133 f.

[14] I do not think that this *sakkāyadiṭṭhi* can be separated from the Sāṁkhya *sat-kārya-vāda,* s. S. N. *Dasgupta,* History of Indian Philosophy I, p. 257 f.

[15] Cf. Majjhima 44, Saṁyutta V, 10.

[16] Majjhima 22, Vol. I, p. 136 ff.

nature of such a self are not answered by the Buddha, because such knowledge can never lead to the end of Ill.[17]

On the other hand, the self or ego in the conventional meaning of the word is never denied. It is not denied that there is a self which thinks, speaks, feels, acts and experiences the results of *karma* in the course of rebirths. Only to believe that this self is an absolute reality, eternal and everlasting, is declared to be an utterly erroneous view. Hence it is possible to speak, in this sense of the word, of seeking or knowing one's self, of controlling and restraining one's self, and of man being responsible for his own deeds.

Mrs. *Rhys Davids* has often quoted the little story in the Vinaya Piṭaka (Mahāvagga 1, 14), in which the Buddha tells the young men who are in search of a run-away woman: "Were it not better that you were seeking the self?" There may be in these words a faint echo of Chāndogya-Upaniṣad VIII, 1, 1 and similar Upaniṣadic sayings, but this certainly does not mean that what Buddha understood by "self" is the "God who is the self of you," as Mrs. *Rhys Davids* thinks, but the whole context shows, and the whole Tipiṭaka proves, that "seek the self" means here: "Learn the truth about the self, as it is taught in the Anattalakkhaṇa Sutta and ever so many other Suttas, *viz.*, that the five Khandhas are not an eternal self." In the Aṅguttara Nikāya (Vol. IV, p. 114) it is said that a monk is called "self-knowing" (attaññū) when he knows: "So far am I advanced in faith, virtue, learning, renunciation, wisdom, and illumination."

It is true that the conversation between King Pasenadi of Kosala and his consort Queen Mallikā[18] does remind us

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[17] See f. i. Majjhima 2.

[18] Saṁyutta III, 1, 8, Vol. I, p. 75.

of the famous Upaniṣad dialogue between Yājñavalkya and his wife Maitreyī.[19] But we know that the Buddha liked to make use of Brahmanical phrases and reminiscences, though putting quite a different meaning into them. What the dialogue in question means is clearly expressed in the *gāthā*: "Wandering through all the quarters of the world in his thought, one never finds anywhere one dearer than the self. Thus it is also with others: the self is dear to every one. Therefore he who loves the self should not do harm to another." Mrs. *Rhys Davids*[20] thinks that this conclusion with its teaching of "pseudoethics" is not original, but that the "self" in the dialogue must not be understood as meaning "my own self" in the ordinary sense, but that it must be taken as meaning the "Divine Kinsman, the immanently Divine in every man," for "the assertion that a man is supremely dear to himself sticks in the gullet." I do not see why the Buddhist saying should "stick in the gullet" any more than the "Love thy neighbour as thyself" of the Old and the New Testament, or the "golden rule" (so little followed): "Do by others as you would be done by."

The whole chapter in which the dialogue of King Pasenadi and Mallikā occurs, is concerned with moral teaching, and has nothing to do with metaphysics. The same King Pasenadi says a few pages earlier: "For whom, now, is the self a dear friend, and for whom is the self a hateful enemy? . . . They whose conduct in deed, word, and thought is evil. for them the self is a hateful enemy. Even though they were to say: 'Dear to us is the self,' nevertheless the self is for them a hateful enemy. Why is this? Because that which an enemy would do to an

[19] Bṛhadār. Up. II, 4; IV, 5.

[20] Sakya, p. 188.

enemy, even that are they themselves doing to the self. Therefore for them is the self a hateful enemy. And they whose conduct in deed, word, and thought is virtuous, for them is the self a dear friend," etc.[21]

Numerous are the passages in the Nikāyas in which attā, "self," is used merely as "a conventional label for the totality of any living individual,"[22] in order to impress some moral teaching, f. i. in the Attavagga of the Dhammapada (vss. 157—166). In such saying as "Rouse thyself by thyself, restrain thyself by thyself," *etc.*, or "For the self is the guardian of the self, the self is the refuge of the self, therefore curb thyself as a merchant curbs a good horse,"[23] the "self" certainly has nothing to do with an eternal soul.

In Aṅguttara III, 40, 4 (Vol. I, p. 149) also attā, "self" comes very near our "conscience": "There is no secret place in the world where thou couldst conceal thy wicked deed, thy self (attā), O man, knows whether it is true or false. Thou slightest, indeed. O my friend, thy noble self, if thou wouldst conceal from thy self the wickedness that is in thy self."

That the individual is responsible for his deeds, is clearly brought out, in a mythological manner in the Devadūta-Sutta (Majjhima 130), when King Yama tells the evil-doer, before he hands him over to the tortures of hells:[24]

[21] Saṁyutta III, 1, 4 in the translation of Mrs. *Rhys Davids* (Kindred Sayings I, p. 98 f.) who (in 1917) says in her note that she assigns "no metaphysical import to this dramatization of consciousness into a dual subject."

[22] Mrs. *Rhys Davids* in Encyclopedia of Religion and Ethics XI, 351.

[23] Dhammapada 379 f.

[24] These tortures are described with such a Sadistic gusto that I cannot bring myself to believe that this description of hells could ever have come from the mouth of the Buddha or any of his early disciples.

"Your deeds were not committed by your parents or by your brothers and sisters, or by your friends and kinsfolk, or by recluses and brahmins, or by the gods, they were committed by none but yourself, and it is you yourself who will reap the fruits thereof."[25]

This responsibility for one's deeds is also emphasized in the Dhammapada verse (165): "By one's self the wicked deed has been done, by one's self one becomes impure, by one's self the wicked deed remains undone, by one's self one becomes pure. Purity and impurity belong to one's self, it is impossible that one should purify another."

In all these and many other Suttas dealing with the Anattā theory, nowhere the question of any contradiction between this theory and the doctrine of transmigration and Karman is raised. Such discussions are found in the Milindapañha, where the difficulty is solved by the theory of *Saṁtāna*,[26] that is, of "a living continuous fluid complex, which does not remain quite the same for two consecutive moments, but which continues for an endless number of existences, bridging an endless number of deaths, without becoming completely different from itself."[27] The Milindapañha (II, 2, 6) explains this by such similes as that of the man who steals mango fruits and is punished as a thief in spite of his saying that the mango fruits he has stolen are not the same which the man had planted.

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[25] Majjhima, Vol. III, p. 180 f., translation by Lord *Chalmers*, Further Dialogues of the Buddha, Vol. II, p. 256. See also Aṅguttara III, 35 (Vol. I, p. 140).

[26] The word saṁtāna occurs only in Saṁyutta, Vol. III, p. 143, but not in the technical meaning.

[27] L. de *La Vallée Poussin*, The Way to Nirvana, Cambridge 1917, p. 35.

In the Nikāyas it seems that the Paṭiccasamuppāda doctrine was sufficient to show in which way one existence is connected with former and with future existences, and that the real connecting link between the existences of one individual is his *Karman*. As it is said in the Saṁyutta XII, 37: "This, ye monks, is not your body, nor that of others. You have rather to see in it, ye monks, the old *deed* (kammaṁ), the result of actions ; volitions and feelings (in former existences)."

The warning, so often repeated in the Pāli Suttas, against the conceit of "I" and "mine," against thinking that one's individual existence is an absolute reality, has also an ethical character. For the ordinary follower of Buddha, who does not and cannot aspire to final emancipation, the religion of "non-self-ism" is practically a religion of *unselfishness*. In this sense it is understood by modern Buddhists.[28] But the Anattatā doctrine in its proper meaning also, as the belief that the notion of individuality has to be entirely got rid of in order to reach Nirvāṇa, has at least an ethical import. This is proved by the fact that *Upādāna*, the cause of craving (taṇhā) which is at the root of Ill (dukkha), is not only the clinging to sensuality (kāma), but also the clinging to the Attavāda.[29]

It is not a psychological or logical error to say: "I am," "this is mine," "this is my self," but a moral defect. Mrs. *Rhys Davids*[30] has already compared with this the Sāṁkhya aphorism (Sāṁkhya Kārikā 64): nāsmi na me nāham, "I am not, not of me, not I", which is said to follow from a study of the Sāṁkhya Principles (tattva). In the

[28] See S. *Tachibana*, The Ethics of Buddhism, London 1926, p. 180 ff., and T. *Matsumoto* in Europäische Revue, 1931, p. 569 ff.

[29] Dīgha Nikāya, XV, Vol. II, p. 58.

[30] Sakya, p. 196.

Yogasūtra (II, 3), too, the "conceit of I am" (asmitā) appears in the list of the moral defects (kleśa) together with ignorance, lust, hatred, and attachment.

Almost in literal agreement with the Buddhist Suttas we read in the Mārkaṇḍeya Purāṇa (38, 6): "The idea of 'mine' is the root of Ill, the idea 'this is not mine' is final beatitude." Or "He who wishes to become free, must give up attachment with all his might; where there is no attachment, there is an end of the talk 'That is mine.' Having abandoned the idea of 'mine' (nirmamatvam) leads to bliss" (ib. 39, 3f.). Subāhu tells the King of Kāśī: In order to reach final emancipation, "thou shalt form no notion of 'mine,' nor of 'I,' O King" (ib. 44, 22). The section of the Mārkaṇḍeya Purāṇa in which these sentences occur is mainly a treatise on Yoga. But what is said about the duties and characteristics of the Yogin differs little from the Arhat ideal found in the Buddhist texts.

As the Anattā doctrine is both psychology and ethics, so the final goal of Buddhist teaching, the Nirvāṇa, is both metaphysics and ethics, and the fundamental truth on which all Buddhist teaching is based—the fact of dukkha or Ill—is not only philosophy but ethics as well.

Whatever may be understood by Buddhists or Brahmans by Nirvāṇa or Mokṣa, whether it be joining the infinite Nought which is as real to the Indian way of thinking as is the Ākāśa, the Void, or union with the Deity, the Absolute, the Brahman, or the All in which the individual is merged,—it always means the abandonment of the notion of individuality, and with this it implies the truth (whether it is expressly stated or not) that man cannot be freed from Ill and suffering, unless he forgets his own self, unless he realizes that he is a mere particle of the All, and that bliss can only be reached by him who gives

himself up to the greater All, which if viewed from an ethical point of view, results in the Mahāyāna ideal of the Bodhisattva who says: "What right have I to make any difference between my self and that of my neighbour, between my own welfare and his?" And finally, the truth of Ill or *Leiden* (suffering), the first of the Four Noble Truths of the Buddha,—is not its deepest meaning that of *Mitleiden* (suffering with others), resulting in *Mitleid* (compassion)? It is, after all, not Buddhist philosophy—whether we value it as low as Professor *Keith* does, or as highly as Professor *Stcherbatsky* values it—, which has won the hearts of the unnumbered millions, but the *Religion of Love and Compassion,* which the teaching of the Buddha has been from the beginning, and has remained during all its phases.

* *
*

Visible shape, bhikkhus, is impermanent; feeling is impermanent; perception is impermanent; the plastic forces are impermanent; and consciousness is impermanent. There is no Self in visible shapes, feelings, perceptions, plastic forces, or consciousness.

Cūḷa Sacceka Sutta.

JOY

By Bhikkhu Metteyya.

That great day the heaven rang with happiness, the earth was flooded with faith and hearts filled with joy.

The golden rays of the moon, the silver sheen of the shrine, the fragrance of the flowers and the sweet Zephyr did celestialize the night.

Even the earth was glad.

And when her pious parents started for the temple, the daughter said: "Parents, I too will come."

"Heavy with child, how canst thou come, dear daughter?" said they. "It is not time for thee to be walking."

"Stay then behind, beloved. We shall listen to the Law and make merit for thee."

Great as her desire was to visit the shrine, the obedient daughter stayed behind.

She ever thought of the temple, and her thoughts brought her to the court-yard of the house.

She saw the pearl white shrine shining so lovely in the moonlight.

She saw the faithful offer flowers and frankincense.

She felt the fragrance that wafted from the Fane.

She yearned to listen to the Law. She yearned to pay the Merciful Master homage. She yearned to be in such a holy heaven.

And as she thought of the lovely virtue, sublime wisdom and great compassion of the Master, her heart became purer and purer.

Wave after wave of joy arose in her heart. Enrapt she stood, and through excess of joy her whole body becoming as soft as a piece of cotton wool, she soared into the air and was on the court-yard of the shrine before her parents arrived.

And they marvelled to see their daughter listening to the Law.

"Daughter, which way didst thou come?" asked they.

"By the sky."

"Heavy with child, comest thou by the air, dear?"

"Of a truth daughter, 'tis only saints that can walk the sky. How couldst thou have come, dear?"

And she told them how her faith wrought the miracle.

And all of them that heard her marvelled at her faith and blessed her.

* *
*

From the day I cut off my hair and beard and donned the yellow robes to pass from home to homelessness as a pilgrim, it is simply not the fact that either any pleasant or any unpleasant feeling could take possession of my mind.

Mahā Sacceka Sutta.

GOD AND JULIAN HUXLEY.

By Arthur Young.

Professor Julian Huxley is fifty years of age. As a biologist he is a world figure and he is also the Secretary of the Zoological Society of London. His father was not only a friend of Darwin but was also a co-founder of the doctrine of evolution. Last year the Professor gave the presidential address in the British Association's Zoological section. His subject was "Natural selection and evolutionary progress." This is a clear background. It helps us to find a suitable frame for Professor Huxley's views.

Recently the Professor contributed an article to the Press entitled "What I believe" and it is these notes I am reviewing.

Until a few years ago, scientists were as dogmatic as the priests. The position has greatly changed. Scientists now usually confine themselves to statements and calculations of processes and leave theories about God and immortality to the care of the temple and the church. Unlike Huxley, most scientists are agnostics. Huxley on the other hand is very definite about God. "I do not believe in God", he says, "because I think the idea has ceased to be a useful hypothesis."

He further explains that a hypothesis is a theoretical construction put forward as a possible basis of explanation for certain facts in our experience. He continues, "We need a hypothesis to interpret the nature of the world, the way its forces are ordered and may be controlled and the relationship of individual human beings to the universe."

Buddhism has no need for such a hypothesis. On the contrary, Buddhists claim that their explanation of the

universe as a dynamic reality and evolution a process of conditional reorganization, is a complete answer to ourselves and our surroundings.

However let us have the Professor's views. "The sort of hypothesis that satisfies me may be called scientific humanism." What he means by scientific humanism we are not informed. To me this denotes all that Buddha laid down as "The Noble Eight-fold Path" but I cannot see how this will serve as a hypothesis or "a basis of explanation for certain facts."

With the next paragraph all Buddhists are one with the Professor. 'Scientific knowledge", he says, "has left no room in the universe for a God of the good, old fashioned sort—a real ruler, capable of answering prayer by interference with the natural order."

"And if God is relegated to the status of a mere creator, or a scarcely personal spirit, or an Absolute behind phenomena, the theistic hypothesis, though it may be intellectually tenable, ceases to have any practical value."

There is much more in the article—views which clearly show that it is possible for an atheist to live and hold to a morality and human outlook as high, if not higher, than anything propagated by the priesthood. However I am limited by the heading over these pages so I will conclude by one more quotation. "The only historical religion of any importance," states Professor Huxley, "which does not adopt God as its basic hypothesis is the Buddhist," but the Professor is wrong when he adds the sweeping statement that "this is in practice usually deformed in theistical and magical ways." The Theravada Buddhists of Ceylon, Burma, Siam and India certainly do not support this idea.

THE LEPER AND THE SAINT

By Bhikkhu Metteyya.

As darkness paled into the dawn and the radiant orb rose, Venerable Maha Kassapa, son of the Buddha, also rose from his meditation, and, leaving his home in the heart of the hills, treaded the course of compassion, shining bowl in hand.

Calmly he passed palace and pavilion, nor stopped he to receive alms from the faithful to whom the sight of him was bliss.

Now, a leper was eating his poor meal on the street and the saint's love flowed towards that lone leper.

In a moment the healing shadow of the saint fell upon him who, feeling the peace and perfume of that presence, looked up—to behold the most sacred Brahman standing as a beggar before him.

That moment his poverty left him, for ever. His heart became rich with the longing to give and taking with his leprous hand a morsel from his poor plate, full reverently he offered it into the saint's shining bowl.

And behold! he gave more than he thought of giving, for as he offered his pious alms a diseased finger also broke from the joints and fell into the great saint's bowl. But the saint never felt disgust. The beauty and light of his countenance dimmed not. His love spread. Calmly he went near a wall and seated in its shade removed the leper's finger with his own golden fingers, and partook of that tasteless and scanty meal—as if it was ambrosia.

The poorest leper he made the richest man that day. The unloved leper also found a lasting friend.—a friend who was greater than a god, whose wealth was wisdom, whose charm was virtue and whose heart was pure pity.

And that leper's memory was ever sweet with the thought of the divine deed he did and the sacred friend he gained. He no longer was lonely.

JAPANESE BUDDHISM*

By Sri Chandra Sen, M.A.

The late Sir Charles was the author of "Hinduism and Buddhism" which was the most considerable of his scholarly works. He was a first-rate linguist and his "Finnish Grammar" was welcomed by philologists on its publication in 1890 not only for its merits, which were patent enough, but also as being the first study by an Englishman of the Urgo-Finnish languages. His biographer hesitates to give a complete list of the languages he knew—for he seemed to be able to communicate with strange peoples in their own languages with an ease and aplomb admired by all who saw him, whenever such an occasion arose. As a scholar at Oxford where he had a most distinguished career, he knew Sanskrit, Pali, Hebrew, Syriac, and Russian. Later in the course of his diplomatic service he learnt Kurdish, Yiddish, Arabic, Turkish, Swahili (on which he wrote a grammar), Chinese, and Japanese. His diplomatic service terminated at an early date in his life on account of some differences with the Foreign Office. On retirement from the post of Consul-General at Zanzibar and the Commissioner for the British East Africa Protectorate he found a new field of work for him as Vice-Chancellor of the University of Sheffield which had just been founded by a Royal Charter, and during the seven years that followed, Sir Charles conducted its affairs with a tact and wisdom that made his tenure of the office a memorable one. He did not rest content with his role as administrator—he took classes, gave courses of public lectures and moulded the educational life of the city by his valuable guidance. When the Long Vacation

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* Japanese Buddhism by the late Sir Charles Eliot, P.C., G.C.M.G., C.B., sometime H.M. Ambassador at Tokyo (Edward Arnold & Co.), Pp. 449.

came he generally visited India, China or Japan for collecting material in connexion with his work on "Hinduism and Buddhism". The intellectual curiosity of Sir Charles ranged over an astonishing variety of subjects, and natural history had been a favourite study with him even from his boyhood. He wrote a monograph on shell-less molluscs of which he collected many specimens at Samoa, publishing it in 1899. On a particular branch of this family his knowledge was so great that he was recognized as the leading British authority on it. Between 1903 and 1908 he wrote as many as forty papers which recorded the results of the observations he had made in all parts of the world from the Antarctic Ocean in the south through the seas of the tropics to Japan in the north. His greatest work in the field of science was a voluminous book published by the Ray Society in 1910 in which he critically reviewed all the important problems relating to the subject and offered the fruits of his own investigations—Natural history and marine zoology were only a sparetime study for him yet the work done by him in these fields was recognized even in scientific circles.

Sir Charles was eminently successful as Vice-Chancellor of Sheffield University but after the dazzling suns of Africa and the Far East, the cold colourless north with its mist-laden atmosphere failed to stir any enthusiasm in him and he tried once more to be sent out to the East to retrieve the political career which he had lost just at the moment he thought the dreams of his life were materialising. The opportunity came again in 1911 but it was an offer to act as Vice-Chancellor of the University of Hongkong. He, however, accepted it after a little hesitation. He held this position until 1918, trying to stabilise the University's finances which he had found on his arrival to be in a hopeless condition. He attained great popularity among his pupils to whom he found time to give individual attention and at the time of his presentation to the Honorary Degree of Doctor of Laws, he was drawn in procession through the streets by his admiring pupils. In 1919 he was offered the Embassy in Tokyo and with this he returned once more to Diplomatic ser-

vice. Two years later his work "Hinduism and Buddhism" was published embodying the results of long years of patient study and investigation. Sir Charles offered in it the history of the two great religions of India, recording every step in their progress and decline from their origin until the twentieth century. To Buddhism, however, he gave a more careful attention, following its fortunes to the remotest corners of the earth where its message had been carried. The merit of the work is the unbiased attitude which the author assumes towards his material, weighing every evidence with no purpose in his mind except to establish the cause of truth. To his great credit it must be said that he has been able to do justice to Hinduism even when its tenets seemed to him inconsistent with the scientific trend of our life. As he observed in his Introduction to his *magnum opus*: "in studying Oriental religions sympathy and desire to agree if possible are the first requisites" (Vol I, P. xcvi). But with Buddhism his sympathy was completely spontaneous—he was deeply impressed by its lofty moral ideas, its broad humanity, and by the intellectual freedom for which it always makes provision. In praise of this book we can quote the words of the late Sir Richard Temple, "a mighty work of the deepest research and insight".

On the eve of sending the MSS of "Hinduism and Buddhism" to the press he was appointed Ambassador in Tokyo. His official position did not, in his view, allow him to express freely his opinion about the Buddhism of that country and accordingly he bodily removed from the work the portions which dealt with Japanese Buddhism, contending himself with only a few very general statements about it. But he did not mean to throw away the material he had collected with so much industry and intended it for an independent work to be published at a subsequent date.

"Japanese Buddhism" is the outcome of this resolve embodying as it does the old material which he had thought unsuitable for political reasons for the earlier work and a large mass of new material which he gathered during his six years' resi-

dence in Japan. Sir Charles chose the subject in preference to Theravada because he could find his material in a compact and complete form in Japan where the insular position of the country proved favourable towards preserving the integrity of the practices, ritual, documents and iconography of Mahayanist Buddhism for a long period of its history. He had said that the Japanese Buddhism was "the lineal and recognized descendant of the creed held by Nâgârjuna, Vasubandhu, and Śântideva". Another cause explaining the author's predilection for his subject was that certain phases of the religion in Japan paralleled the growth of Christianity in Europe.

Sir Charles began to write the book in 1926 but was not able to complete it, dying from the after effects of influenza in 1931 during a voyage to England. Two-thirds of the chapter on the Nichiren sect, which stands at the end of the present work, was contributed by Mr. G. B. Sansom of the British Embassy at Tokyo from whom the author had received some help when collecting his material.

The work has been divided into three books—in the first of these the author offers a survey of Buddhism in India and China, in the second we have a detailed history of Japanese Buddhism which proceeding from the account of the introduction of Buddhism into Japan from Korea for which the generally accepted date is A.D. 552, makes an extensive survey of the entire field including the Nara Period when the older sects flourished and the Heian Period when Tendai (T'en-t'ai) and Shingon (Chên-yen) became the dominant types of Buddhism retaining their supremacy until the twelfth century when the new sects which may be termed protestant emerged. The new sects—Jodo, Shinsu, Nichiren and Zen which transformed the existing religion all appeared in the course of the years between 1160 and 1260. Of these four, the last two had a distinctly national character. Nichiren, the new prophet, ardently preached the need of a religion which would bring the Japanese people together and prophesied to them a foreign invasion as a

punishment for the sins of the age. Jōdo or Pure Land School was founded by Hōnen (also known as Genkū and Enkō-Daishi). He lived from 1133-1212 in a period of many political changes. The biography of Shinjō translated by Coates and Ishizuka contains much valuable information about the life and activity of this great religious leader. Tradition has it that he read over the Tripiṭaka five times and that the fame of his learning spread everywhere although he himself remained little satisfied with the knowledge he had thus mastered. At that time civil wars rent the country and Honen saw in that troubled atmosphere that the one thing needful for mankind was religious peace. To Hōnen the door to this peace lay through self surrender and in reliance on a higher power. Miraculous powers were ascribed to Hōnen who attained great influence, enjoying the confidence of three emperors in succession. The date for the establishment of the Jōdo sect is sometimes taken to be 1175 A.D. but legal recognition was extended to it at a later period. His friends and followers were mostly drawn from the aristocracy, the most notable among them was Kanezane, the Regent, who became later the founder of the Kujō branch of the Fujiwara family. Hōnen was of a retiring disposition and he did not allow his disciples to publish his writings during his lifetime. Chief among these was a work called Senchakushu which reproduced some passages chosen by Hōnen from the Amida sûtras and from Zendo's commentary together with the exposition which he offered; "Ōjō Taiyōshō" or "An Outline of Birth into the Pure Land" and many letters. Honen regarded Zendō (Shan-Tao), the most celebrated of the Patriarchs belonging to the seventh century A.D. as an incarnation of Amida and urged his followers to place their entire reliance upon him. Honen distinguishes between Shōdō or the holy path which emphasizes the need of doing virtuous works and religious exercises, and Jōdō with its fundamental teaching that salvation in those wicked days was possible if only a man strove to be reborn in the western paradise. This could be done by faith in Amida and repeating the words Namo Amida Butsu. Although

Honen gave the first place to faith, he did not ignore the value of works. "If you have any time to spare", he said, "after saying the Nembutsu, then you may use it to do good works". Honen's doctrines were resented by the clergy and the weight of their influence was turned against him. He was exiled to Tosa in 1207 but Kanezane changed the place of exile to Sanuki, the north-eastern district of Shikoku—by the end of 1211 he was, however, permitted to return to Kyōto where he was welcomed by glad crowds. When he was asked what sort of memorial he desired for himself, he repudiated the suggestion that any monument was needed to perpetuate his memory in the words, "My memorial shall fill the land. Wherever among high or low the Nembutsu is recited, there is my memorial temple, be it but the thatched cottage of a humble fisherman." He died in his eightieth year, at the same age as Śâkyamuni.

One of the disciples of Honen surpassed his master in fame and achievement. He was Shinran (Zenshin was his original name). He was an orphan and early joined the Tendai sect whose tenets seemed unacceptable to him. Then he had a vision, directing him to study under Honen which he did in 1201 becoming very soon his teacher's favourite pupil. He later declared his conviction which his master had implanted in him that salvation could be attained only by reciting Nembutsu and his faith in the teaching was so great that he said he would go to hell rather than abandon it. He married Kanezane's daughter at the advice of his master and became father of six children. The Shinsu sect which he established seems to be well-authorised to call itself Jōdo Shinsū or the true Jōdo sect, for its principles met with the approval of Hōnen between whom and Shinran there was complete accord. Their fortunes too were very alike. They both enjoyed the friendship and patronage of Kanezane, and they went into exile together and were restored to favour at the same date (1211) when they returned together to Kyoto. Shinran laid down that full faith and confidence in the Buddha was an essential ingredient in the prayer which was to be offered

by the repetition of the Nembutsu. For rebirth in the Pure Land the claims of the wicked man might be greater than those of the virtuous—for while the former trusted to the grace of Amida, the latter reckoned on the merit of his deeds for attaining the exalted state of supreme happiness. He published in six volumes the doctrines he preached with the necessary explanations, calling the work Kyōgyō-shinshō or the Doctrine, Practice, Faith, and Realization. It is the text-book of the Shinsū sect and contains, besides other things, 143 passages from the Nirvâna sûtras and various other works which Shinran thought as lending support to the views he expressed. Some poetical compositions are also ascribed to him with what truth it is difficult to ascertain. Shinran lived up to ninety. When he was asked by his disciples where he wanted his ashes to rest, he is said to have replied: "Throw my body into the Kamogawa and let the fish feed on it". But this direction was not followed.

The differences between the doctrines of Hōnen and Shinran are not so important as to keep the followers of the two teachers apart in two sects. The Shinsū has abolished monasticism and its temple architecture is different from that of Jōdo. There is doctrinal agreement between the two sects in a large measure. They both spread rapidly.

Nichiren whose followers are even now with those of Shinsū, the most active and influential among the Buddhists of Japan, was born in 1222 at Kominato, a small fishing town in the province of Awa. He was ordained at the age of fifteen, receiving the name of Renchō. He was taught to repeat Nembutsu but the doubts which filled him with regard to this practice reached such an intensity that even his health was impaired. He, however, soon made up his mind to rid the Buddhist religion of all the impurities that had crept into it and place it upon a basis where the whole nation would find a common altar for its spiritual life without being split into contending sects with practices that went against reason and conscience and accordingly he threw himself energetically into making a thorough study of Buddhism. His conclusion was

that the perfect revelation of the truth should be sought for in the sūtra called Saddharmapuṇḍarîka, taking as the watchword of the new doctrine Namu Myōhō Renge kyō or Homage to the Sūtra of the Lotus of the Good Law. He armed himself with the new formula evidently to fight down the Nembutsu which he abhorred with all his heart.

Nichiren used such violent language against all persons and teachings he himself did not approve that clergy and laity alike united against him and he found himself forced to wander about until he built himself a shelter near Kamakura. There he attracted crowds by his preaching and his fame rapidly grew. Nichiren saw a spiritual hankering in many, which stood in need of a proper guidance and this he was determined to offer himself. He accordingly composed a work which he called Risshō Ankoku Ron or "A Treatise on the Establishment of Righteousness and the Peace of the Country" (1260). It is written in the form of a dialogue in which the master of a house instructs a visitor.

The most remarkable feature of Nichiren's teaching as set forth in this tract is the identification of religion with national life. The teacher was intolerant in his attitude and this intolerance appears also in his teaching as a conspicuous element. Nichiren upholds the killing of heretics as a duty and regards the suppression of heresy as a task which no government should repudiate.

Nichiren divides Buddhist history into three millenniums, beginning with the death of the Buddha in 947, the year is according to Chinese reckoning. The first period is the period of Shōbō or Hînayâna, the second is the period of Image-law or Zōbō which starts about the time of the Christian era. It sees the ascendancy of Mahâyâna as taught by Avalokiteśvara and other Bodhisattas. The third millennium is called Mappō or the destruction of the law which Nichiren places about A.D. 1050.

Nichiren's role is to lead the Mappō period, bringing peace and prosperity to his country by the teaching of the Lotus

summed up in the invocation Namu myō-hō renge-kyō. "The essence of this teaching is that Sákyamuni, not as the man Gotama but as the eternal omnipresent Buddha mind, is one with all reason and with all nature." Nichiren did not preach anything that was absolutely new. He stirred up anger by his intolerance of rival schools and their teaching. He attacked by turns the Jodō, the Zen, the Shingon and Risshū, sparing none from the violence of his denunciation. Nichiren's opinion of other sects is thus summed up "The Nembutsu is hell: the Zen are devils: Shingon is national ruin and the Risshū are traitors to the country." A mob attacked his hermitage, he escaped but was later on banished to the peninsula of Izu (1261). His exile, however, was a short one and at the end of a short time he was once more in the midst of his disciples at Kamakura, who requested him to speak more moderately of other sects. To this request he turned a deaf ear and a work which he wrote at this period (Ji Myō-Hokke Mondō-shō) showing how one should hold the Lotus of Truth is even more violently denunciatory. He now undertook a missionary journey in the Eastern provinces, escaping narrowly from an attack by his enemies. He regarded his escape as a manifestation of the Buddha's power to protect his servants and the faith entrusted to them.

In his sermons he attacked personalities with whom religion had nothing to do and who were great in the affairs of the state. The Mongol envoys who arrived at the end of 1268 to demand tribute became the occasion for him to address letters to the principal officials to the effect that several years ago he had made the prediction that there would be a foreign invasion as a punishment for the sins of the age and that the only means of escape from ruin and destruction was to adopt as the national religion the faith he preached.

After sending out the letters he expected that punishment in the form of death or exile would be his only response and that it would be a swift one. But it did not come until 1271 when he was tried and a sentence of banishment was passed on

him. His custodians had, however, the right to dispose of his life according to a custom of long standing. The midnight of October 17 was fixed for his execution. Different stories are told about the manner in which he escaped death. Nichiren himself said that at the moment the executioner lifted his axe, something bright resembling a ball of fire flew across the heavens directly over his head, throwing everyone into a panic of confusion. Another version is that a messenger arrived at the eleventh hour, conveying orders from the government that he was not to be executed. He was finally removed to the island of Sado where he spent two years in the midst of much hardship, occupying himeslf nevertheless with meditation and the writing of books. It was at this island that he composed his celebrated work called the Eye-opener in which he makes the threefold vow: "I will be the pillar of Japan: I will be the eyes of Japan; I will be the great vessel of Japan." His conviction that he was Viśishtacâritra or Jōgyō, the Boddhisatta whom Shaka had charged with the defence and propagation of the faith was also proclaimed at this period. At the end of three years he was released from his exile and was allowed to return to his friends and followers. He lived unmolested till he died in 1282, with his prestige greatly increased by the Mongol invasion which he had predicted. His writings were collected by his disciples who held a conference for the purpose on his first death anniversary.

The Dhyâna sect of which the reputed founder was Bodhidharma, was imported into Japan from China in 654 and was known there as Zen. The Art, Religion, Philosophy, and the Social life of the Far East came profoundly under the influence of the Dhyâna school. Bodhidharma who is said to have been the son of a king in Southern India arrived at Canton in c. 520 A.D. Tradition regards him as the twenty-eighth Patriarch of a school which held that prayers, the reading of scripture, and good works were all profitless. To turn the gaze inwards and see the image of the Buddha within should be a man's sole endeavour when he is seeking salvation. The pious Emperor

Wu-Ti met the Indian saint but was not attracted by his teaching when he was told without ceremony that all the temples he had erected, the scriptures that he had translated into Chinese were profitless activity and that he had yet to learn the essential of religion. After the interview with the Emperor at Nanking he went across the Yangtse to a small monastery at Lo-Yang where he buried himself in obscurity, practising his own cult with so much austerity that legends sprang up about him which still exist in various forms. Bodhidharma was beyond all doubts a historical character with an individuality that took firm hold of the Chinese imagination. He has been represented in many paintings in which his foreign features are easily discernible. No facts have come to light regarding him in Indian and Tibetan records. Sir Charles closely discusses the problems which arise from the account of him as the twenty-eighth Patriarch nor does he find it easy to accept him as a prince of Southern India.

As regards Bodhidharma's work in China, the most reliable document is Tao-Hsüan's biography Su-kao-seng-chuan (645 A.D.—667 A.D.)—a later work dealing with the same subject is by Tao-Yüan and is dated in the year 1004 A.D. Traces of Upaniṣadic influence are discoverable in a treatise attributed to Bodhidharma. The Mahayanist philosophers, it is known, were often indebted to Brahminic teachers for their ideas. "It may be that Bodhidharma belonged to some such school intermediate between Buddhism and Vedantism and that he left India because his special teaching did not win many adherents there."

The Zen school, in spite of its distate of scripture, produced a series of ecclesiastical authors and under the Manchu dynasty no less than 230 of their works were published. The Chinese Tripitaka has absorbed 20 treatises contributed by Zen thinkers. The Lankâvatârasûtra is sometimes held to be the best exposition of Bodhidharma's teachings, approved by the master himself, although the fact is still under dispute. Bodhidharma died at a great age, leaving behind him five Chinese patriarchs

to continue his teaching. His mantle fell upon Hui-Ko in the first instance—he was the ablest of his pupils and had shown the greatest devotion to his teacher, parting even with one of his hands, as a means of securing Bodhidharma's attention.

Although Zen was introduced in Japan as early as 654, it failed to produce an immediate effect and was almost forgotten until it was revived for a short time by the teaching of a Chinese priest called Gikū in 815 at Kyōto. This attempt as well as a later one by a Japanese monk called Egaku did not produce more than temporary results. The true founder was Eisai (1141-1215) who visited China, studying at the temples of T'ien T'ai, when the philosophy of Chu Hsi and Zen was in its hey-day under the rule of southern Sung dynasty at Hankchou. Eisai made tea fashionable in Japan, although he had not the honour of introducing it, which was done in the ninth century by Kōbō Daishi but Eisai invented the tea ceremonies which are till observed in Japan. Tea was found invaluable as an aid to meditation by keeping the mind wakeful and alert for midnight exercises. Eisai was the founder of the Rinzai sect modelled upon the Lin-chi of the Chinese. The Sōtō or Sōdō, another important Zen sect, was established by his pupil Dōgen (1200-1253) for which the original was Ts'ao—T'ung in Chinese.

We may quote Sir Charles Eliot's conclusion regarding the origin of Zen: "Though Bodhidharma is stated to have brought Zen from India to China, no reference to it in Sanskrit is known and the influence exercised on it by Taoism is clear."

The Dark Ages followed the religious renaissance which practically spent its force by the end of the thirteenth century and it was not until 1603, when the Tokugawa Shogunate was founded by Ieyasu, that signs were again visible of a strong order with definite plans for effecting an all-round improvement of the country. It must not, however, be imagined that the various religious sects were atrophied under a general decay—they showed vigour and energy at certain periods but the boldness and invention of the original teachers had disappeared.

It was in the Tokugawa period that the Church crystallized and the tradition of monastic and priestly troops which had been growing in the previous century was completely abolished. There was peace for more than two centuries and a half under the new Shogunate which made it possible for the country to develop its individuality. Under Ieyasu the Jōdo sect enjoyed a monopoly of patronage and many temples were caused to be erected by him for this sect. The Tripitaka was reprinted under Ieyasu. Towards the end of the sixteenth century Christianity was making so much progress in Japan that the rulers wanted to use Buddhism to check its career and at the same time they were afraid of the political power which that religion had acquired and were anxious to curb it. Thus Ieyasu took every opportunity to divide the strength of Shinshū.

It is necessary to bring the summary to an end—already it has grown too long although not long enough to do full justice to the great learning and scholarship to which the book under review bears testimony. It is a mine of information and the author shows not only an intimate acquaintance with Buddhism but with all the other Indian systems as well, finding parallel passages in remote fields and establishing connexions which are as wonderful perhaps as they are true. Sir Charles Eliot had splendid opportunities to study the subject as Ambassador in Tokyo and it must be said, he had also used them splendidly. It is our great good fortune that we can read at our ease a work for the writing of which the author had travelled thousands of miles by sea and land and had consulted thousands of books in many different languages. It is not often that we come across a book like this which gives proof of the acutest critical powers combined with the most rare learning and imagination. Buddhism as well as Hinduism owe a heavy debt to him, for as historian and interpreter of the two systems, his position may well be pronounced to be unique.

THOUGHTS CURRENT AND UNCURRENT

By Wayfarer.

Religion and World Brotherhood.—Dr. M. R. Webb, D.L., F.S.A., a good Christian, wrote some years ago an open letter to the Archbishop of Canterbury embodied in a book entitled "The Church and the People or Is England a Christian Country?" which was published in London by the National Labour Press. In this open letter Dr. Webb pointed out the Church's failure to teach what he called the basic, primary, and fundamental principle of Christainity, *viz.* "Thou shalt love thy neighbour as thyself", so that fellowship and brotherhood are practically non-existent in Christendom after more than nineteen centuries. In support of his statement he quotes the following Declaration made at a meeting of the International Committee of the World Alliance which was held at the Hague from September 30 to October 3, 1919: "We therefore are convinced that the time has come when a strenuous effort should be made by all Christians to realise all that is implied in Christ's teaching of the brotherhood of mankind, and to impress alike upon themselves and upon others that here alone lies the hope of permanent peace among the nations, and of any true solution of social and industrial problems." Dr. Webb realises the difficulty so far as it apears from the fact that there is no agreement as to brotherhood amongst the different Churches. He is aware that the Church of Rome, the parent church, regards other churches as standing outside itself as the only true Church of Christ. Referring to the Church of England (to which he belongs) he points out that under Article 18 of the Articles of Religion

of that Church the whole of the world's inhabitants outside the Christian faith are eternally damned while under the preceding Article even amongst the privileged Christians there is a further or inner exclusive selection of favoured ones, and the rest, though they have the Faith, are nevertheless to run the risk of everlasting punishment.

It would appear, however, that the Churches have interpreted Christ's advice about loving one's neighbour more accurately than Dr. Webb and others of his way of thinking. Christ himself has restricted the application of the term "neighbour" to one's benefactor (Luke x, 29-37). As the only begotten son of God he has not departed from his Father's clearly-defined position as the Lord God of Israel who are his chosen people. In verses 14 and 15 of chap. vi of St. Paul's 2nd Epistle to the Christians we have Christ's attitude towards non-Christians set forth in unmistakable terms. We have it from the Rev. Dr. F. C. Burkitt, Professor of Divinity, Cambridge University: "He himself is reported to have said, 'It is not fair to take the children's bread and throw it to the dogs', and the oldest repetition of this story tells us quite distinctly that He meant that He had not been sent to the outside nations but to the Israelites."* It is altogether unreasonable to blame the Church for not aiming at universal brotherhood. The Churches have faithfully followed the teaching of the Founder of Christianity. This may displease Missionaries in India who so constantly affirm the universality of Divine Love and believe in the redemption of all mankind and who feel that they may confidently appeal to the witness of the Bible. This is really one of the strangest antinomies of Christian Dogmas.

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* "Jesus Christ—An Historical Outline". (London : Blackie, 1932).

Wish fathering Belief: How prepossessions resulting from early education and surroundings affect the judgment even of educated men has been very well illustrated by Dr. I. Ll. Tuckett in his Conway Memorial Lecture on "Mysticism and the Way Out" (reprinted by Watts, London, 1920). Here is one of the striking instances given by him. In 1916, during the Great War, the Bishop of London wrote a pamphlet in which he stated that Lord Roberts shortly before he died wrote a letter to a friend in which he said: "We have got the men, we have got the guns, we have got the money; what we now want is a nation on its knees." Mr. Horatio Bottomley saw this and wrote to the Bishop to ask where he could find the letter. The Bishop replied on November 11, 1916, and referred him to Canon Burroughs, of Hertford College, Oxford, who had published the story in a book of sermons. Canon Burroughs admitted that he had never seen such a letter, but said that he had heard of it from Dr. Richardson of the Church Army Headquarters. Dr. Richardson was then applied to, and courteously replied that he believed some visitor to C.A.H. had told him about such a letter; and he advised Mr. Bottomley to write to a well-known member of Lord Robert's family. Mr. Bottomley did so, and received a reply authorising him to state that there was not a word of truth in the story. Yet, after this, the Bishop of London issued a book, entitled *Cleansing London,* in which he wrote: " 'We have the guns, we have the men, we have the munitions; and what we want is a nation on its knees,' cried Lord Roberts with his latest breath."



HIS HIGHNESS THE GAEKWAR OF BARODA'S VISIT TO THE MAHA BODHI SOCIETY

It is, indeed, a very rare occurrence that a Maharaja of any eminence, in the course of a few days, pays visits to no less than three centres of work of one and the same organisation situated at distances of hundreds of miles. The Maha Bodhi Society was honoured with such a visit by His Highness the Gaekwar of Baroda, one of the premier Princes of India. His Highness visited the Society's Headquarters in Calcutta, then Buddhagaya where the Society had accomplished its first work and finally Sarnath which is fast growing into the biggest centre of its activities. His Highness is 77 years old and the fact that he readily accepted the Society's invitation and visited these three places in quick succession shows his extraordinary energy and the abiding interest he takes in Buddhism. His Highness displayed no superficial interest but went into every detail of the Society's activities. He also had valuable suggestions to make for the advancement of the Buddhist cause. It is to be hoped that His Highness's visit will prove to be of beneficial results to the work of the Society.

On 30th December, 1937, His Highness visited the Sri Dharmarajika Vihara in Calcutta accompanied by the Maharaja Sir Pradyot Kumar Tagore and attended by his staff. He was received at the entrance of the Temple by Brahmachari Devapriya Valisinha, General Secretary of the Maha Bodhi Society, Mr. Naresh Nath Mookerjee, M.L.C. Mr. Laksman Seneviratna, Mr. Sri Chandra Sen and others. He was garlanded by the General Secretary.

The Gaekwar ascended the staircase leading to the Vihara, and at its summit his shoes were removed by a personal attendant, as a mark of respect to the shrine he was about to pay homage to. Two Sinhalese bhikkhus Revd. K. Gunaratana of Penang and Revd. N. Jinaratana chanted Pāli *Gāthās* blessing the Prince. The General Secretary then explained the history of the Vihara and its inaugeration by the then Lord Ronaldshay as Governor of Bengal in 1920, and the peculiar history of the relic the Government of India presented to the Anagarika Dharmapala, the founder of the Vihara who built it to enshrine it. His Highness showed particular interest in this exposition as he had contributed munificently to erect the Vihara himself. The party then repaired to the Maha Bodhi Library, where His Highness, a keen connoisseur of Buddhist Literature, saw with pleasure, the Pāli Tripitakas presented by the late King of Siam and the Pāli Text Society Publications in English.

His Highness inquired from the General Secretary what the programme of the Maha Bodhi Society was in bringing the religion to the masses. He said that religious texts should be published suitable for children and for adults who have recently acquired literacy. "Religion must live in the hearts and minds of the people. It must guide their destiny, otherwise it does not fulfil its primary purpose." When His Highness was asked about Ceylon he said that he had been on a trip there to recoup his health. He regretted that he could not see Anuradhapura, Polonnaruwa, Sigiriya, though he visited Kandy and Nuwara Eliya. When told that a biography of the Anagarika Dharmapala was to be brought out, he told his biographer that he had met the Anagarika in London where he explained to His Highness the finer points of Buddhism.

"When one saw him one felt a great respect for him. A great personality", he commented. Prior to his departure Mr. Valisinha presented His Highness with some Maha Bodhi Society's publications in Hindi and in English. The Prince seemed touched by the presentations.

H. H. The Gaekwar of Baroda and Her Highness the Maharani visited Buddhagaya on the 9th January morning. They were met at the Gaya Station by Mr. Devapriya Valisinha who garland them on behalf of the Buddhists. Their Highnesses accompanied by their staffs then left for the Maha Bodhi Temple, where the Mahant of Buddhagaya also received them. An address of welcome printed in yellow silk encased in a silver casket and dedicated to Their Highnesses, was read by Mr. Devapriya Valisinha near the sacred Bo Tree(where Lord Buddha attained Enlightenment). Tibetan Lamas with their eerie music along with Sinhalese, Burmese and Bengalee bhikkhus, lent an international flavour to the reception. Before leaving His Highness handed over to the General Secretary Rs. 250/- to be distributed to the poor.

On the invitation of the General Secretary of the Maha Bodhi Society, His Highness also consented to visit the Mulagandhakuti Vihara at Sarnath on that very day. His Highness thus paid homage, on one and the same day, to the spot where Lord Buddha attained Enlightenment as well as the venue where the Master preached His First Sermon. The Maharaja's party entrained at Gaya in the afternoon and proceeded, in the Baroda State Saloon, to Moghal Sarai. From Moghal Sarai, both H. H. The Gaekwar and the Maharani motored up to Sarnath which they reached at 7-30 P.M. Brahmachari Valisinha accompanied H. H. The Gaekwar by car from Moghal Sarai to Sarnath. At Sarnath the Maharaja and

the Maharani paid homage to the Buddha at the Mula-gandhakuti Vihara. His Highness then had the fresoces of the Vihara done by the celebrated Japanese artist explained to him by Bhikkhu Ananda. His Highness expressed his admiration for both the frescoes and the stately temple he had visited. He also inspected the Library at Sarnath and was much interested in the Pali Tripitaka written in the Siamese, Burmese and Sinhalese characters respectively which were shown to him. He also saw the handsome Birla Rest House and was finally introduced to the international colony of Buddhists who had gathered in worship and study of the Dhamma. They included an English nun, a German Bhikkhu, and the Chinese Professor of the China Bhavan at Santiniketan. Before leaving, H. H. the Gaekwar and the Maharani signed the Visitor's book, with appreciative notes of the good work done at Sarnath. The Maharaja invited the General Secretary and a learned monk to visit Baroda.

• • •

Enlightened himself, the Lord preaches the doctrine for Enlightenment. Self-controlled himself, the Lord preaches the doctrine for self-control. At peace himself, the Lord preaches the doctrine for finding peace.

Cūḷa Sacceka Sutta.

THE SIXTH ANNIVERSARY OF THE MULAGANDHAKUTI VIHARA, SARNATH

The sixth anniversary of the Mulagandhakuti Vihara was celebrated at Sarnath on the 18th, 19th and 20th November last with the usual splendour and religious fervour. Last years' celebration was noteworthy on account of the fact that no less than six hundred pilgrims were present from various parts of the Buddhist world. They were comfortably lodged in the magnificent Birla Dharmasala and other buildings. And for about a week Sarnath was full of life, reminding one of the glorious days when Sarnath was a great centre of Buddhist activity. Buddhists from India, Burma, Ceylon, Nepal, Tibet, China, Japan as well as Hindus from different parts of India joined together on this occasion in paying homage to the Great Master.

As a prelude to the main functions of the Anniversary, a number of lectures by learned scholars were organised in the Benares Town Hall from the 13th to the 17th November. They were well attended and highly appreciated. Following were the titles of the lectures:—

13th November :—

Subject:—BUDDHISM

Speaker:—Sri Prakasa Esqr. M.A., L.L.B. (Cantab), M.L.A.

Chairman:—Principal Sanjiva Rao, Queen's College, Benares.

14th November :—

Subject:—MODERN CIVILIZATION AND BUDDHISM
Speaker:—Dr. B. L. Atreya, M.A., D.Litt., Prof. of Philosophy, Benares Hindu University.
Chairman:—Dr. Altekar, M.A., D.Litt., Prof. of Ancient Indian History and Culture, Benares Hindu University.

15th November :—

Subject:—BUDDHIST IDEALS
Speaker:—Sjt. Jagdish Prasad Singh, M.A., Vice-Principal, Udai Pratap College.
Chairman:—Pt. Ram Narain Misra, B.A., P.E.S., Ex-Headmaster, Central Hindu School, Benares.

16th November :—

Subject:—BUDDHISM AND INDIAN POLITY
Speaker:—Dr. Raj Bali Pande, M.A., D.Litt., Lecturer, Ancient Indian History & Culture, Benares Hindu University.
Chairman:—Sjt. Sri Prakasa ji, M.L.A., (Central Assembly)

17th November :—

Subject:—THE MESSAGE OF LORD BUDDHA
Speaker:—Prof. Jaychand Vidyalankar, Principal, Vidyapith, Kashi.
Chairman:—Pt. Gangadutt Pande, M.A., B.T., Headmaster, Central Hindu School, Benares.

18th November

The day's functions started with the ringing of the Vihara bell at 5 A.M. At the same time the *Prabhatpheris*

organised by the Mahabodhi Vidyalaya went round the sacred place singing songs in honour of the Lord. As an amusement to the large number of village folk gathered for the anniversary, a wrestling contest was organised from 11 A.M. to 1 P.M. Punctually at 2 P.M. the Relic procession started from the steps of the Vihara. The Holy Relics placed on a casket were carried on the caparisoned elephant by Senator U Thwin, Vice-President of the Maha Bodhi Society who had specially come to take part in the Anniversary and the General Secretary of the Maha Bodhi Society. Bhikkhus and pilgrims who had gathered from different parts of the world joined the procession which went round the sacred place and finally returned to the Vihara. It was a most picturesque procession with so many nationalities taking part in it. It was watched by thousands of visitors from the town and the villages.

The anniversary meeting was held under the chairmanship of Senator U Thwin at 3-30 P.M. in a shamiana specially set up for the purpose. It was attended by a large gathering including the pilgrims who numbered 600. The five precepts were administered by Ven. P. Sri Sarananda Nayaka Thera (Ceylon) who was followed by Mr. Devapriya Valisinha with his welcome address (*published in the last issue*). Senator U Thwin then delivered his Presidential address which was much appreciated by the audience (*published in the last issue*). The General Secretary then read several messages received from various parts of India wishing the celebrations every success. After this, short speeches were made by the following representatives of different countries:—Teh Yu (China), U Sandara Nayaka Thera (Burma), Bhikkhu Ariya Dhamma (Bombay), Ven. M. Piyaratana Thera (Ceylon), Lo San Lama (Tibet), Bhikkhu Pragnananda (Chittagong),

Mr. B. S. Chohan (Ajmere Maha Bodhi Society), Mr. Francis Gunaratna (Secretary, Ceylon Maha Bodhi Society), Revd. Maruyama (Japan) and Bhikkhu Ananda Kausalyayana. The meeting dispersed late in the evening after a vote of thanks to the President and the recitation of Mangala Sutta by the assembled bhikkhus.

In the evening the Vihara and the Dhamek stupa were illuminated by the pilgrims. Scouts come from the City and the boys of the Maha Bodhi Vidyalaya held a Camp Fire at 8 P.M. The different items of the programme were highly appreciated by the audience. At the cost of Senator U Thwin, free cool drinks were supplied to the visitors throughout the day.

19th November

The day's programme again started with the *Prabhat-pheri* procession in the early morning. At 8 A.M. Revd. Ananda Kausalyayana delivered a lecture on the Buddha Dhamma. He was followed with another on the Anatta doctrine by Bhikkhu Ariya Dhamma. The holy relics were exhibited for worship during the morning. There was a great rush to take advantage of the exhibition as they are taken out only once during the year. It was a rare privilege which none of the pilgrims would forego.

At 3-30 P.M. the Annual Sports of the Maha Bodhi Vidyalaya were held in the presence of a large number of visitors. There were many interesting items in the programme. The veterans, race among the teachers created much mirth among the boys. School authorities are thankful to those generous friends who offered prizes to successful competitors.

The day's functions were brought to a close with a lantern lecture on "Buddhist Art and World Peace" by

Mr. Srish Chandra Chatterjee. Dr. Paira Mall (Amritsar) presided and the Vihara Hall was crowded.

20th November

On the 20th the *Prabhatpheris* again went round the sacred place singing songs. The Holy Relics were kept open the whole morning for the pilgrims to worship as, owing to the rush on previous days, they could not pay their homage in a befitting manner. The proposed special meeting of the Buddhists had, therefore, to be cancelled, though it was greatly regretted.

In the afternoon members of the Kashi Vyayam Samiti showed some interesting physical feats, which were thoroughly enjoyed by the visitors. This was followed by the farewell meeting and the distribution of prizes. The meeting was presided over by Mr. Francis Gunaratna, Secretary, Ceylon Maha Bodhi Society and Sister Vajira distributed the prizes. After the prize distribution the General Secretary thanked all the visitors for their participation in the various items of the celebration and also the volunteers for working so hard to make the event a success. Mr. Gunaratna with a short speech brought the proceedings to a close.

The B. N. W. Railway authorities ran several special trains from Benares to Sarnath for the convenience of the visitors from the town.

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At last o'er Mara's stream, death's roots uptorn,
—rejoice! rejoice! Nirvana's peace is won!

Cūḷa Gopālaka Sutta.

ACTIVITIES OF THE INTERNATIONAL BUDDHIST UNIVERSITY ASSOCIATION

The courses of lectures on Philosophy, History, and Science in the light of Buddhism which were started *by the Anagarika B. Govinda* in the winter season 1935/36 under the auspices of the International Buddhist University Association, were continued during the last cold season 1936/37. The Anagarika delivered four series of lectures in the Buddhist Seminary at Sarnath on (I) the early philosophies of ancient Greece, (II) the psychology of dimensions in Science and Arts, (III) Buddhist archaeologoy and its background, (IV) the position of Buddhism in the development of Indian thought.

The titles of the lectures were as follows:

I. Philosophy.

1. The influence of ancient Egypt on the philosophy of Thales.
3. Life and teachings of Pythagoras.
3. The influence of India on the philosophy of Pythagoras.
4. Karma and rebirth.
5. Mysticism of numbers in the teachings of Pythagoras.
6. The theory of vibration and cosmic sound (harmony of spheres).
7. Xenophanes and the problems of Polytheism, Pantheism, and Monotheism.
8. The Eleates: Parmenides, Zenon, Melissus, and Empedocles.

II. Psychology.

9. Definition of the three dimensions ; logical and geometrical derivations.

10. Three dimensional logic and its limitations. Problems of individuality and interdependence, free will and Law.
11. Representation of three-dimensional properties on the second dimension.
12. Psychology and laws of perspective.
13. Spheric perspective and the idea of "curved space".
14. Definition and psychological value of stereometrical forms.
15. Relations between three-dimensional forms and colours.
16. Universal laws of polarity.
17. The fundamental forms of consciousness and their expression in art and architecture.

III. Archæology.

18. Plastic monuments and space-creating architecture.
19. The cult of life and the cult of the dead. Solar & lunar worship.
20. Stūpa architecture and chtonic cults.
21. Dhātu-garbha and the importance of matter.
22. Symbolism of tree and umbrella.
23. Parallelism between the spiritual and architectural development of Buddhism.
24. Vimāna and shikhara type of architecture.
25. The position of Theravādins in the Mahāyāna-Hīnayāna controversy.
26. Scholastic symbolism of the Stūpa.
27. Proportions and numerical values of the Stūpa.
28. Meditation and plastic mandalas.
29. The meaning of Borobudur.

IV. Religion.

30. The period of magic. (Animism)
31. The period of gods. (Polytheism)
32. The period of man. (Antropoism)

33. The fundamentals of Buddhism.
34. The psychology of the Abhidhamma and the limitations of logic.

Besides these four series the following public lectures were delivered by Anagarika Govinda:

"The message of Buddhism in present-day India" (Sri Ramkrishna Mission, Benares, 19-1-37).

"Synthetic Education" (Sarnath, 23-1-37).

"Art and Religion" (Hindi Literary Society, Allahabad, 5-2-37).

"Development of Stūpa Architecture" (At the Annual Meeting of the Bihar & Orissa Research Society under the presidency of H. E. the Governor of Bihar, Science College, Patna University, 17-3-37).

"The origin of religion and the early stages of Indian thought" (Readership Lecture, Patna University, 18-3-37).

"Psychology and metaphysics in the light of the Abhidhamma" (Readership Lecture, Patna University, 19-3-37).

"The Four Noble Truths as starting point and logical frame of Buddhist philosophy" (Readership Lecture, Patna University, 20-3-37).

The lectures were continued in November. Those on Stūpa Architecture have been published just now by the International Buddhist University Association as Bulletin No. 3. They are available from the Maha Bodhi Book Agency, 4A, College Square, Calcutta, at the price of Re. 1/-. Bulletins 2 & 3 together Re. 1/8/-. Some of the previous lectures have been published in "Art and Meditation" (Price Rs. 2/-). The Patna University Readership Lectures will appear in book-form after their completion.

[The above was received for publication sometime ago but was crowded out—*Ed. Maha Bodhi.*]

NOTES AND NEWS

46th Volume of "The Maha Bodhi."

With this number, the Maha Bodhi attains the 46th year of its existence. As in the past, our journal will continue to give its readers a correct interpretation of Buddhism by the best writers of Buddhism all over the world. It will also champion the cause of the Buddhist world and safeguard Buddhist interests wherever they are attacked, just as in the case of the Buddhagaya Temple. We shall also continue to give news of Buddhist activities. While we wish our contributors, readers and other sympathisers a happy new year, we hope they will co-operate with the management to make the Journal even a better vehicle for the service of Buddhism.

* * * *

Buddhist Delegation from Ceylon.

A Buddhist Delegation from Ceylon consisting of Bhikkhu Narada, Dr. Cassius A. Pereira, Messrs. Neil Hewavitarne, A. Ratnayake and H. Ratwatte, the last three being members of Ceylon State Council, arrived in Calcutta on the 15th December in order to interview Babu Rajendra Prasad and other Congress leaders in connection with the Buddhagaya Temple Question. Mr. Lakshman Seneviratne who had arrived earlier and Mr. Devapriya Valisinha, General Secretary, Maha Bodhi Society, joined the Delegation at Calcutta. Dr. Pereira acted as the Leader. Before leaving for Patna, the members of the Delegation addressed a meeting organised by the Indian Maha Bodhi

Society to offer them a welcome at the Society's Hall. Mr. J. Choudhury, Bar-at-Law, presided. The General Secretary of the Society in welcoming the Delegation mentioned that the agitation for the recovery of the great Temple was not a recent one. Since it was initiated by the late Venerable Dharmapala in 1891, the Society has been continuously at it. It was a matter for rejoicing that Buddhists are taking more and more interest in the movement. Dr. Arabinda Barua also welcomed the Delegation on behalf the Bengalee Buddhists. The members of the Delegation thanked the Society for the welcome and appealed to the large Hindu audience present to do justice to the Buddhists in this connection. The delegation left Calcutta on the 16th and after visiting Buddhagaya where they observed the eight precepts, they proceeded to Ziradai, Babu Rajendra Prasad's village, where the great Indian leader gave them a cordial welcome. After the members of the deputation were introduced by Mr. L. Seneviratne he discussed the question with them for over an hour and assured that he would exert his influence to get the Buddhagaya Bill introduced in the Behar Assembly at an early date. He also gave the Delegation a written statement which was published in the newspapers. After thanking Babu Rajendra Prasad, the members of the Deputation left for Patna where they stayed two days interviewing His Excellency Sir Maurice Hallet, Governor of Behar, The Hon. Mr. Sri Krishna Sinha, Prime Minister, The Hon. Mr. Anugraha Narayan Sinha, Minister of Finance, Mr. Baldeo Sahai, Advocate-General, Babu Jagat Narain Lal, Parliamentary Secretary and other members of the Assembly. They all expressed sympathy with the object of the Delegation. The Prime Minister mentioned that he would try his best to introduce the Bill by March next. A meeting of the members of the

Assembly was arranged in the Committee Room. After the introduction of the members of the Delegation by Mr. Devapriya Valisinha, a discussion regarding the provisions of the Bill took place in which several Assembly members took part. After doing two days' useful work the delegation left for Calcutta *via* Benares where they visited the Mulagandhakuti Vihara.

Before the Deputation finally left for Ceylon, Ceylon Society in Calcutta entertained the members at a tea-party which was attended by Mr. Sanat Kumar Ray Choudhury, Mayor of Calcutta, The Hon. Mr. Justice C. C. Biswas, Mr. Santosh Kumar Basu, Ex-Mayor of Calcutta, Mr. J. C. Mookerjee, Chief Executive Officer, and other leading citizens.

* * * *

Late Sir J. C. Bose.

By the death of Sir J. C. Bose, India has lost one of her greatest scientists and the pioneer of her research workers in science. The sad event took place at Giridih on 23rd November last. He was 79 years old at the time of his death and to the very end of his life he led a life of strenuous activity so typical of such master-minds. His contribution to the world's knowledge of the mysteries of life is great. Scientists were taken by surprise when, with the help of a delicate instrument of his own creation, he showed on a screen how plants lived and died like human beings with a complete nervous system of their own. Thus he won world recognition as a great scientist ; but to laymen who are ill-equipped to go into the intricacies of his theories, he stands as the one man who disproved, once for all, that Indians had no aptitude for modern

science. He thus gave the needed impetus and courage to workers engaged in scientific research work. India will remain grateful to him for opening up a field of work with unlimited possibilities for the solution of her varied problems.

We offer our heartfelt sympathy to Lady Abala Bose who had been such a great source of help and inspiration to the scientist.

* * * *

His Holiness the Tashi Lama's Death.

An Associated Press message announces the death of His Holiness the Tashi Lama while on his way back to Tibet from China where he had been an exile for many years. His sudden death removes the spiritual head of Tibet. Several years ago the temporal head was removed by the death of the Dalai Lama. It is seldom that Tibet is bereft of both at the same time. No news of the discovery of the Tashi Lama's incarnation has reached India upto now. All Tibet will be anxiously waiting and praying for signs of his re-incarnation.

* * * *

Village Re-construction Workers' Training Camp at Sarnath.

The United Provinces Government has launched its programme of village reconstruction work. Called the Five Year Plan, it aims at the social and economic uplift of the neglected villages throughout the Province. 1200 workers specially trained for the purpose will take up the work. About 150 of them were trained at Sarnath where

the Government organised a camp which lasted over twenty days. About 60 of the workers put up in the Birla Dharmasala and the grounds of the Mulagandhakuti Vihara were utilised for classes and drill. Bhikkhu Ananda Kausalyayana was invited to address the workers on Buddha's life. It was a happy thought that prompted the Government Officials to choose Sarnath as the training camp for the workers of the Benares District. Besides its imperishable associations with the life of Buddha, Sarnath today stands as a symbol of a new spirit of service to humanity irrespective of caste, creed and colour. It is to be hoped that the Government's scheme will meet with the success it deserves.

* * * *

Inspector of Schools at Sarnath.

Mr. R. N. Kaul, Inspector of Schools, Benares Division, visited the Maha Bodhi Vidyalaya on the 22nd December. The Society has made an application for the recognition of the School and his visit is in that connection. It is hoped that the School will be soon recognised by the Department as it meets a real need in the locality.

* * * *

Chinese Monastery at Sarnath.

Rev. Teh Yu, a disciple of the late Venerable Tao Khay who was held in high esteem throughout China, intends to build a Chinese Buddhist Monastery at Sarnath. With this aim in view he has recently purchased a plot of land near the Mulagandhakuti Vihara. The work of the monastery which will be in the Chinese style of architecture, will be commenced at an early date.

Opening of the "Arya Vihara".

The late lamented Kripasaran Maha Sthavira who founded the Bengal Buddhist Association and the Dharmankur Vihara in Calcutta was presented with a plot of land adjoining the Vihara by the late Maharaja Sir Manindra Chandra Nandy of Cassimbazar for its extension. The late Maha Sttavira unfortunately passed away before he could start the building work. Before his death he was, however, able to establish a *Sima* (consecrated site) on the land to ordain monks for which ceremony he brought a number of learned bhikkhus from Arakan. The land, however, remained vacant till last year when the ever generous Seth Jugol Kishore Birla volunteered to build the *annexe*. At a cost of over Rs. 30,000 he has erected a magnificent three storeyed building containing a large number of rooms for the use of monks and visitors. He has given it the name of "Arya Vihara" and was declared open formally on the 11th of December last by Sir Sarvapalli Radhakrishnan. Mr. Syamaprasad Mookerjee, Vice-Chancellor, Calcutta University, presided and speeches were delivered by several leading citizens including the generous donor himself.

* * * *

Late Mr. Sarbananda Barua's legacy.

Mr. Sarbananda Barua who died in New Delhi on the 15th November 1935, has left his entire saving which comes to about Rs. 4,000 to Mr. Devapriya Valisinha to be utilised for Buddhist work according to the discretion of the latter. It is stipulated that his father, who survives him, be paid a monthly allowance. This will prevent the Society from getting the benefit of the legacy immediately

as the interest obtainable is even insufficient to pay his father. The legacy will, therefore, be available only after his death. Mr. Barua was a devout Buddhist and helped the Society in all its new undertakings though his monthly income was only about Rs. 150. We commend his example to our Buddhist brethren, and trust that they will also leave legacies for our work in their Wills. If every Buddhist makes it a rule to leave us even a small amount, our activities which are now starving for want of adequate financial help will have a chance of making good progress.

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THE
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FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं। देसेथ भिक्खवे धम्मं आदि कल्याणं मज्झे कल्याणं परियोसान कल्याणं साथं सव्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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THE BODHISATTA IDEAL

BY DEVAPRIYA VALISINHA

The Bodhisatta ideal which every aspirant to the position of a Buddha has to follow is undoubtedly the grandest of all ideals. Buddhism has contributed several strikingly new ideas to world thought but the one that appeals to people in general as the most beneficial is the idea underlying the Bodhisatta conception. This conception is unique on account of the fact that it seeks to bring about a revolution in the mental attitude of man. Upto

the time of Buddha the sole purpose of the search after truth was personal salvation. The urge or the motive for the action of the great yogi who mortified his body day and night, was not the thought of the good of the world but his own escape from it. He might have considered it his duty towards his "creator' 'to seek that escape which, at the same time, meant union with him ; or he might have pursued that course for the intellectual satisfaction of discovering what was the Reality behind the Universe ; but it was never intended for any other larger purpose than one of these objects. He never desired that his effort should be for the benefit of the long suffering humanity, for its existence was far from his thoughts, much less to make this the highest object of his endeavour. It was Buddha who, for the first time, turned that search after Reality in the opposite direction. Following the Bodhisatta ideal he argued that if search for Reality was not for the good of the entire world it had no meaning. To him it was selfiishness to seek his own salvation while all humanity was immersed in misery. He, therefore, abandoned search for mere personal salvation. He decided that until he found the way for the salvation of the entire world he would not follow the path of his own happiness. The idea that even salvation must be sought for the benefit of others and not for one's own self was a new conception which captured the imagination of millions of people.

Any ideal is difficult to practise and the Bodhisatta ideal, as everyone will agree, is the most difficult in the world. That is why Buddha who alone lived it to the fullest extent, remains the most unique person in history.

A number of scholars who deal with the subject of Buddhism, have taken pains to prove that the Bodhisatta Ideal is foreign to Early Buddhism and that it was a later

growth which found its full development in the Mahayana or the Northern School. According to these scholars the ideal of Early Buddhism which is also known as Theravada, is the Arhat ideal which meant individual salvation. This view is entirely due to a misconception as to what Theravada Buddhism stands for. According to Theravada there are three avenues for the attainment of Nibbana, the summum bonum of Buddhism. They are (1) Samma Sam Buddha Bodhi or the Path of the Supremely Enlightened One; (2) Pacceka Buddha Bodhi or the Path of the Fully Enlightened One who remains aloof and (3) Arhat Bodhi or the Path of the Arhat who attains Nirvana by the destruction of passions.

In this classification we find that the highest place is given to the Buddha who is following the Bodhisatta Ideal of which he himself was the discoverer. It is, therefore, absurd to suggest that Theravada does not have this ideal as an integral part of its doctrine. As a matter of fact it is given the highest place and is held in the greatest esteem by the Theravadins. There is, however, one aspect of the ideal in which the Mahayanists differ from the Theravadins. According to the former everyone must become a Bodhisatta in order to attain salvation. It is not left to the individual to choose his own path but they make it compulsory to all. They also stretch the ideal to the extreme length of making the Bodhisatta refuse salvation altogether for himself. According to them, the Bodhisatta lives in the world so long as evern one man remains to be saved. This development of the Bodhisatta Ideal is undoubtedly Mahayanist. It is nowhere to be found in the Theravada Literature. But to say that the ideal is not accepted in the Theravada School, would amount to a travesty of the truth. It is as much an ideal of the

Theravadins as the Arhat ideal for both of which there must be a place in a universal religion like Buddhism. But all Theravadins agree that the Bodhisatta ideal which to them is synonymous with the Buddha ideal is the noblest.

Now let us briefly consider the three avenues to salvation as stated by the Theravada form of Buddhism.

1. *Sammasambuddha.*—Buddha is one who reaches Nirvana by attaining the state of a "Fully Awakened One". He follows the Bodhisatta ideal and seeks his salvation with a view to benefitting others as much as himself. As such, he does not confine his knowledge and experience to himself. He is moved by compassion towards suffering humanity and broadcasts his discovery.

2. *Pacceka Buddha.*—Pacceka Buddhas are those who arrive at the same conclusion as a Samma Sambuddha but are incapable of giving their experience to the world. Dr. Har Dayal in his work on "Bodhisatta Doctrine" ridicules this conception of a Buddha who is incapable of enlightening others. Buddha is one who has received enlightenment but it does not follow that he must necessarily be able to communicate that enlightenment to others. I do not see what is unreasonable in this idea, as it is a matter of everyday experience that ability to express oneself does not go hand in hand with learning or wisdom. Many are the examples of gifted men who have failed to make their mark in life owing to this deficiency in their nature. It is obvious that everyone cannot succeed as preacher or writer.

3. *An Arhat.*—An Arhat attains salvation by the destruction of all passions. He does not aspire to become a Buddha whose special function is to show the way of salvation to others. He feels his own burden too heavy to shoulder that of another. As regards the actual expe-

rience of Nirvana there is no difference between that of the Buddha, Pacceka Buddha and the Arhat. All have to destroy passions and all attain Nirvana but the difference is in their mental attitude towards life. Some characterise the Arhat ideal as selfish. But it cannot be described as such simply because an Arhat feels diffident. He can justly be described as such if he remains altogether aloof from the world after he gets his salvation. But this is far from the ideal of the Arhat. He *does* help the world to the best of his ability after his object has been gained but that help cannot compare with the help that a Buddha is capable of giving. Sariputta, Moggallana, Ananda, Punna and Mahinda were all Arahats but none can call them selfish. They spent the best part of their lives in the service of others. The first message of hope which Buddha gave at Sarnath was given to five Arahats. It runs as follows:—"Go Ye O Bhikkhus and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Preach ye a life of holiness, perfect and pure." This is hardly the ideal to be placed before selfish people.

Now what precisely is the meaning of the Bodhisatta ideal? Bodhi means "knowledge" and satta, "being". Hence a Bodhisatta is a being who is striving after wisdom or one who aspires to become a Buddha. When he attains the state of a Buddha he is no longer called a Bodhisatta. Bodhisatta's ideal consists in endeavouring to fulfil certain conditions which will enable him to attain Buddhahood as it is only by becomng a Buddha that he can do the greatest service to humanity. While sojourning in Samsara as a Bodhisatta he may have ample opportunities of serving his fellow beings but the supremest service he can perform

is when he becomes a Buddha himself. It is incumbent on the Bodhisatta to do two things: first, he must give up—at least for the time being—the chance of his own salvation out of compassion for others. This is the highest sacrifice he can make. He may get ample chances of entering the peaceful state of Nirvana but he must consciously and deliberately shut the door. He must take upon himself the burden of roaming about in the relentless cycles of births and deaths in the interest of his less fortunate brethren. Secondly, he must regard it as his duty to serve others whenever his service is needed. He is not to wait till opportunities occur. He must seek them continuously as the world is always full of beings who require a helping hand. He has no excuse for sleeping over the miseries of the world. He must jump into the fire, as it were, and shoulder the burden risking his own happiness for the happiness of others. In the dispensation of Deepankara Buddha many aeons before Prince Siddhartha became enlightened, he had the door to Nirvana open before him but he did not accept that chance and had to be born again and again in different modes of existence to seek occasions for being helpful.

According to the Theravada form of Buddhism there are ten Paramitas or perfections which the Bodhisatta has to fulfil in the course of his career. Paramita is translated as the "highest perfection or attainment". The fulfilment of these Paramitas is a kind of discipline which enables the Bodhisatta to obtain supreme wisdom. The ten Paramitas are:—(1) *Dāna* or charity, giving, (2) *Sīla* or morality, virtuous conduct, (3) *Nekkhamma* or Renunciation, (4) *Paññā* or wisdom, (5) *Viriya* or energy, courage or strenuous effort, (6) *Khanti* or patience, (7) *Sacca* or

Truth, (8) *Adiṭṭhāna* or Determination, (9) *Metta* or Compassion, Goodwill and (10) *Upekkhā* or Equanimity.

Let us now consider each of these ten perfections separately.

1. *Dāna* or giving is the first of the Paramitas which an aspirant to Buddhahood has to perfect. To be charitable is not very difficult but it is quite another matter to give one's all even for the highest ideal. But one who aspires for the honour of a Buddha must give up everything. There is no half-way house for him. He must be willing to give up the last piece of cloth he has on himself, otherwise he loses the title to be called a Bodhisatta. Whether this is practicable for everybody or not is a different matter but the ideal is there. More difficult than giving one's possessions is to give one's limbs. The Bodhisatta may be called upon to sacrifice his hands, eyes, legs or even his head. Should such an occaion arise he must be ready to part with them without any remorse whatsoever. In the Jatakas which give 550 stories of Buddha's previous lives we find many stories in which he practised the dāna paramita to its perfection. It may so happen that the Bodhisatta has to leave even his dear ones—wife, sons, and daughters. If such an occasion comes he must be willing to make the sacrifice without the least hesitation. This extreme form of *Dāna* may appear too idealistic if not absurd in this age. But do we not see people even among our contemporaries making such sacrifices for far lesser objects than that of attaining the state of a Buddha? Many examples of such sacrifices could be cited. For instance, we hear of a scientist risking his life by trying to find the nature of germs. An adventurous airman dies in an attempt to establish a world record in speed. An explorer loses his life in attempting to find the North Pole. A

mountaineer meets his death in trying to climb the highest mountain. If we only compare the ideals for which these persons sacrifice their lives with that of the Bodhisatta, the sacrifice of the latter will not certainly sound very foolish. The sacrifice made for the good of the entire universe is certainly superior to the sacrifice made for personal glory or profit.

Yet in the practice of charity, the Bodhisatta has to be discriminate. He cannot offer anything that may cause unhappiness or injury to anyone such as poisons, drugs and weapons for destruction. Neither can he give intoxicating drinks which weaken morality.

2. *Sila* or morality has also to be perfected by a Bodhisatta. It is essential to all beings who wish to lead a sane and useful life. Morality consists in observing the precepts and guarding oneself against the three main sources of evil, *viz.*, *Kāya* or body, *Vacana* or speech and *Mana* or mind. The sins committed by the body are, killing, stealing and adultery, those by speech are, lying, slander, harsh speech and frivolous talk, those by mind are, covetousness, hatred and wrong views. Buddhism lays great emphasis on a moral life because it is the deed that a person does that determines his character both here and hereafter. Good deeds bring good results and bad deeds bad results. There is no external agency which rewards or punishes. Karma is a self-sufficient law which works out itself. There is no god or any other superhuman being who can change the inexorable law of Karma. Even the Bodhisatta who sacrifices his life for the sake of others cannot prevent the natural working of Karma. He merely points out the danger of taking this or that step. The help that he can render to another is nothing in comparison with what one can do for one's own self. Therefore, the

observance of morality in the strictest manner is the duty of the Bodhisatta also.

3. *Nekkhamma* or Renunciation is the characteristic of all Bodhisattas. Wealth, happiness, and even peace, have to be renounced in living the life of a helper of humanity. His renunciation might cause temporary suffering to those who are near and dear to him but as it is for the good of all that he does such a thing, he has to ignore the immediate suffering that his action causes. Prince Siddhartha's renunciation of his life in the Palace with his wife and child gave intense pain to them but when that pain is compared to the joy and happiness brought to mankind by the Buddha, it pales into insignificance. A surgeon's knife is painful but it is used for the benefit of the very person on whom it's violence falls.

4. *Paññā* or wisdom—According to the law of dependent origination or Paticca Samuppada, all existence depends on ignorance. So the perfection of Wisdom paramita is of special significance to the Bodhisatta. Acquirement of wisdom brings the aspirant to the threshold of Buddhahood. But this wisdom does not mean knowledge merely, it is not only the sum total of experience but the acquisition of what is known as the Buddha Jñāna. It is obtained at the moment of attaining the Buddha-state in a sudden flash, as it were, which awakens the Bodhisatta to a full realisation of all that is to be known. In its final stage it comes through right concentration and is intuitive. It admits of no explanation as it is a thing to be realised. It is only one who has realised it who can describe it. The resultant effect alone is explainable. On the attainment of wisdom the Bodhisatta realises the four noble truths, *viz.*, Dukkha, Dukkha Samudaya, Dukkha Nirodha and Dukkha Nirodhagamini Paṭipadā. Buddha

also understands the rise and disappearance of the Samskāras or the aggregates of existence. The twelve links in the chain of causation become clear to him. He knows that from ignorance arise the five aggregates, from the five aggregrates arises consciousness, from consciousness arise name and form, from name and form arise the six senses, from the six senses arises contact, from contact arises grasping, from grasping arises becoming, from becoming arises birth and from birth arise old age, death, grief lamentation, pain, and despair. When this chain becomes clear to the Bodhisatta he becomes the Buddha or the "Fully Awakened One". And when that knowledge flashed across the consciousness of the Bodhisatta Prince Siddhartha he made the following ecstatic utterance:—

Anekajāti ṣamsāraṁ sandhāvissaṁ anibbisaṁ
Gahakārakaṁ gavesanto dukkhā jāti punappunaṁ
Gahakāraka diṭṭhosi puna gehaṁ nakāhasi
Sabbā te phāsukā Bhaggā gahakūtaṁ Visaṁkhataṁ
Visaṁkhāra gataṁ cittam tanhānaṁkhayamajjhagā.

Through birth and rebirth's endless round,
Seeking in vain, I hastened on,
To find who framed this edifice,
What misery!—birth incessantly!
O Builder! I have discovered thee!
This fabric thou shalt ne'er rebuild!
Thy rafters all are broken now,
And pointed roof demolished lies!
This mind has demolition reached,
And seen the last of all desire!

5. *Viriya* or strenuous activity and courage have also to be practised. The aspirant to Buddha state has to be

energetic in all his undertakings. A faint-hearted man can never reach the goal of a Bodhisatta. His devotion to his objective must be so strong that no obstacle, however great, should make him dispirited. Greater the obstacle he has to face, the more determined and resolute he has to become. A Bodhisatta may readily agree with Napoleon that there is no such word as "impossible" for him. The power of Bodhisatta is due not to any reliance on the help of a superhuman agency but to his own courage which he has strengthened through constant use. He is one who refuses to be defeated on any account. "Sangāme me mataṁ seyyo yaṁ ce jive parājito". It is better to die on the battle-field than to live defeated" is the motto of the Bodhisatta. It is, however, not a fight for personal happiness or for any worldly possessions but for the good of others. Many are the beautiful stories in the Jātakas which illustrate Buddha's energy and courage. In one Jātaka the Bodhisatta is shipwrecked along with his mother and other occupants in mid-ocean. No hope of survival seemed to exist for the ship-wrecked. All the passengers were drowned but the Bodhisatta saved his mother and himself in consequence by heroically swimming to the shore. In another Jātaka we read the beautiful story how he tried to recover his lost ones. He was born as a squirrel and his young ones fell into the ocean. Undaunted by his tremendous task, he attempted to save them by emptying the water of the ocean. It was an impossible task but it typifies the indomitable will of the Bodhisatta who owns no defeat. This courageous spirit is very much required to-day when we are confronted with so many difficult problems. Emperor Asoka understood the value of *Viriya* and so we read in one of his inscriptions:

Thus saith His Gracious and Sacred Majesty the King: —

In times past, there was not before at all hours discharge of administrative business or the receiving of reports. So by me has thus been arranged: at all hours, when I am eating, or in the harem, or in the inner apartments, or even in the ranches, or in the place of religious instruction, or in the parks, everywhere *Prativedakas* are posted with instructions to report on the affairs of my people. And if perchance by word of mouth I personally command a donation or a proclamation; or again, if an urgent matter has been assigned to the *Mahamātras* and if in connection therewith a debate or deliberation takes place in the *Parishat* then without a moment's interval should it be reported to me in all places, at all hours.

For there is no satisfaction of mine as in exertion and despatch of business. My highest duty is, indeed, the promotion of the good of all. Of that again, the root is this: exertion and despatch of business; There is no higher work than the promotion of the commonweal." Here is at least an honest attempt to live the perfection of Viriya or strenuousness.

6. *Khanti* or patience. If energy or strenuous effort is necessary to surmount obstacles, *khanti* or patience is also required in abundance to keep one's balance of mind in this world of paradoxes. One would go insane if this quality is absent. The Bodhisatta remains unmoved by success or failure. He is indifferent to insults or acts of violence for he knows that they are works of blind and foolish people who require to be corrected. The story of Khantivāda is a fine example of one practising this virtue. Khantivāda's hands and feet were severed one after the

other by the order of the king of Benares and yet the saint did not harbour an angry thought against his tormenter. After each limb was cut, the king mockingly inquired whether "he was still patient" to which the saint replied that he was so and at the end the saint won. Is there anything which cannot be accomplished by a person who is able to face such an ordeal? The practice of patience is, however, not to be misunderstood. It does not mean that one should court trouble purposely or submit passively to wrongs done to one deliberately. Its aim should be to correct the wrong-doer. It is not the same doctrine as we find in the Bible which says: "But I say unto you, that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also", Mathew 5. 39. for the Bodhisatta never believes in such a doctrine. Enduring wrongs for their own sake, is repugnant to the ideal of a Bodhisatta. He is bent on curing the world from its false ideas and injustices as it is only then that happiness could be brought about. If my right hand is cut off it would be a folly of the highest magnitude to offer my left also to be similarly treated. I should do all I can to save it.

7. *Sacca* or the perfection of Truth consists in saying the truth at all places and at all times. A Bodhisatta does not keep one thing in his mind and give out something else as that would not be saying the truth. According to some moralists if truth is unpalatable it should not be uttered. It is not so in Buddhism. A Bodhisatta would speak the truth even if it was unpalatable in case he could thereby help another. It may not be pleasant for a thief to hear that he is a thief but a Bodhisatta would have no hesitation in saying it to him if by doing that he was certain he could prevent him from stealing again.

8. The eighth pāramitā is *Adiṭṭhāna* or determination. This is closely allied to Viriya. Without this attribute a Bodhisatta cannot expect to complete any of the other pāramitās. It is said that every Bodhisatta has to spend four asankheyyas (four immeasurable periods of time) before he attains to the position of a Buddha. To keep one's resolve throughout such a long period, one must have a pretty strong determination. The resolution made by Prince Siddhartha when he sat under the Bodhi Tree for the attainment of Buddhahood is typical of such determination. It is said that he sat down with the following resolve: "Let my skin, and sinews and bones become dry, and welcome! and let all the flesh and blood in my body dry up! but never from this seat will I stir, until I have attained the supreme and absolute wisdom!'

9. *Metta* which means compassion or goodwill towards others is the ninth perfection of a Bodhisatta. Maitri is a positive term as against *ahimsa* which is a negative one, which means non-injury or non-violence. Maitri is not merely the passive attitude of not doing any harm or violence to another but the positive attitude of doing acts of kindness and goodwill towards him. The practice of *Maitri* which means a life of service to others is the very essence of the Bodhisatta ideal. It is a poor ideal which makes one satisfied with the thought that one does not do any harm to another. If there is compassion or goodwill in one's heart, it must be translated into acts of positive good to others. The world is full of misery, ignorance and crime and the Bodhisatta's duty is to go among the unfortunate people as a guide and as an example to them. Where there is misery he must go as a comforter, where there is ignorance he must scatter knowledge and where there are crimes and violence he must try to prevent

them. His life is dedicated to the service of humanity and finds satisfaction only in such activities as will benefit the world at large. His compassion must be intense and universal. In the Metta Sutta of the Sutta Nipata, its nature is well described. Just as a mother at the risk of her own life protects her son, her only child, in the same way should one show loving-kindness towards all living beings. It is this compassion which compelled Buddha to go from village to village all his life preaching, comforting and inspiring everyone whom he met. It was one of his daily habits to seek some one to whom he could do a positive act of goodwill.

10. The tenth and the last of the perfections of the Bodhisatta is *Upekkha* or equanimity. A Bodhisatta is not moved by either praise or blame. A person who delights in praise will also feel indignant when he is blamed. Such a person will never have mental peace and a sense of equilibrium. The wise man is neither elated when he obtains success nor dejected when he meets with failure. In the Dhammapada we read: "Selo yathā eka ghano vātena na samirati, evaṁ nindāpasansāsu nasamin jantu pandito." "As a solid rock is not shaken by a strong gale, so wise persons remain unaffected by praise or censure."

The above, in brief, are the ten pāramitās which a Bodhisatta should possess. But they are not the only virtues to be cultivated. They merely point out the main characteristics of his life of self-abnegation and service. He has to be perfect in other virtues as there is no arbitrary division as to what should be the virtue of a Bodhisatta as apart from the virtues of an Arahat or Pacceka Buddha. His life has to be a balanced one—the service of others being the predominent note.

The life of Buddha is a typical example of such a life truly and successfully lived. To him alone must be given the credit of having lived that life in its entirety. Others may try to live it and perhaps succeed to a certain degree but they cannot come near to Buddha in the fulfilment of all the requirements of that life. How many persons can say without hesitation that they would sacrifice their own happiness for the sake of others? How many would willingly sacrifice their own salvation and take upon themselves the burden of the world on their shoulders so that others might find their path to salvation easier? I am sure not many will knowingly undertake such a responsibility. It is easier to admire such an ideal life from a safe distance than to make it the principle of one's life. Hence the greatness of the Buddha, his unique position in the history of mankind. This great ideal which Buddha discovered and placed before humanity needs consideration. If the entire human race at least attempts to lead this ideal, the face of this world would be altered in a short time. Those who are anxious for true happiness will realise where true happiness lies and how best to obtain it. If it is ever possible to make the world see this truth, none will then try to rob another of his little happiness but will add his own to it so that the other might have his full share. This world of ours which is being consumed with ravalries, hatreds, injustices and cruelties sorely need this Bodhisatta ideal. The world has yet failed to see its grandeur. Perhaps its cup of misery is not yet full. But a day will surely come when it will have to give its ear to this glorious message which says that happiness comes only when you do not seek after it. The more you are after it the further away it gets. But if you give up seeking after it for your own sake and render

every kind of service to others, then will true happiness come to you. When mankind realises this there will dawn upon this earth real peace, brotherhood, contentment and happiness for which everyone is crying.

Let me conclude this article with the aspiration of the Bodhisatta which has been so beautifully rendered by Santideva:

"Whatever good I have acquired by doing all this, may I appease and assuage all the pains and sorrows of all living beings.

May I be like unto a healing drug for the sick! May I be the physician for them, and also tend them till they are whole again!

May I allay the pain of hunger and thirst by showers of food and drink. And may I myself be food and drink for the hungry and the thirsty during the intermediate aeons of famine.

May I be an inexhaustible treasure for poor creatures! May I be foremost in rendering service to them with manifold and various articles and requisites!

I renounce my bodies, my pleasures and all my merit in the past, present and future, so that all beings may attain the good. I have no desire for all those things. To give up everything, that is *Nirvana*: and my mind seeks *Nirvana*. If I must give up everything, then it is best to bestow it upon the living being.

I have devoted this body to the welfare of all creatures. They may revile me all the time or bespatter me with mud; they may play with my body and mock me and make sport of me; yea, they may even slay me. I have given my body to them! Why should I think of all that?

They may make me do such things as bring happiness to them. May no one ever suffer any evil through me!

If they have thoughts of anger or of friendliness towards me, may those very thoughts be the means of accomplishing all that they desire!

Those persons who revile me, or do me harm, or scoff at me, may they all attain Enlightenment!

May I be the protector of the helpless! May I be the guide of wayfarers! May I be like upon a boat, a bridge and a causeway for all who wish to cross! May I be a lamp! May I be a bed for all who lack a bed! May I be a servant to all who want a servant! May I be for all creatures a *cintāmani* (the pholosopher's stone) and a *bhadraghata* (a pot of fortune) even like unto an efficacious rite of worship and a potent medicinal herb! May I be for them a *Kalpa Vrksa* (wish-fulfilling tree) and a *Kama dhenu* (cow yielding all that one desires).

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THE BUDDHIST LOVE THOUGHTS IN CHINESE

Woodward of Tasmania, in his translation of the Pāli Buddhist Scripture, "As it was said" (London, 1935, p. 126) quotes me as saying that the great passage about the æon-lasting power of the Love-Thoughts is a later addition. This is because it is lacking in the Chinese version of A.D. 650. But, thanks to Akanuma, we can now locate the text (Itivuttaka 22) in the fourth-century Chinese version of the Numerical collection, where it may be found in the Taisho Tripitaka, Vol. II, p. 565. Let me add that the text about love's omnipotence ("Buddhist and Christian Gospels", II. 35) is in the same Volume, p. 806.

A. J. EDMUNDS.

SIMPLICITY OF TRUTH

By Vajrabuddhi (J. Pistor).

Too often in the general religious experience in mankind we discover that gigantic intellect knowing all the Pali and Sanskrit books of the world is spiritually, as to Realization, a pygmy. They desire to know too much. Their business is to deal with the network of words, which is really the most roundabout way of reaching the truth. It has been said, Life, living Truth, and Religion are complicated because they are simple, most plain and ingenuous.

Alive breathing religion, above all Buddhism, is essentially living and moving. It is not something which is specially experienced,—it is life itself, daily life which runs through all experience. We have got to stop understanding and philosophizing in order to understand. Buddhism is nothing but applied art of living. To study is to stop, and life moves on. Hence our Buddhist discussions of the doctrines of 'anatta', rebirth etc., too often run the risk of being abstract gymnastics. Be in very truth, all our theorization must fail to touch Reality; for all things and forms under the sun, even conceptions, are mirrors in which we see but our own reflections just as blossoms in empty space.

It is quite impossible to pin down the unique Buddhist intuition of life to any fixed and rigid formula or system. In a certain sense, it is really true, to define is to kill; conceptions are like vampirs who themselves are bloodless shadows and suck the blood from the living. If the wind

were to stop for one moment for you to catch hold of it, it would cease to be wind.

The same is true of life. Life does not consist in facts at all, although the mind is always trying to make things into facts by fixing them. This is "factation", it is an act of possessiveness. Thus it is the nature of all thinking to divide the flow and flux of reality into 'things'. But things and events are perpetually moving and changing. We cannot take hold of the present moment and make it stay with us. We cannot call back past time or keep for ever lost perceptions. As soon as we try to do this all we have is a dead memory, reality is not there.

The Buddha advised us not to trouble about it. We shall solve all our problems, we shall know what is Truth only when we no longer chase after it. The secret is to stop running round, and we discover that it was with us all the time. Therefore, perhaps the greatest advice ever given to those who tread the Path was the answer of our great, enlightened Master: "Well, then, walk on, go and guard your thought!" We must always "Walk on", and never attempt to turn life into death by grasping at it in order to keep little bits of it for ourselves and to deny the rest. For that is 'Trishna', the second Noble Truth, it is the cause and the father of all our misery. Thereby we become ourselves a part holding still to the heresy of the idea of separate existence (atta). But to embrace the whole and the life of Buddhahood we must be like a man extending both arms in welcome.

Unfortunately so many of us are much more inclined to walk off. Some even are there in this gleaming, gigantic stream of life, jumping up from the water. They are attracted by the glories of the sky, slighting the familiar water. But if only they would choose to keep in step and

march with the stream and not create so many ripples they would see that the water mirrors the sky. In truth perhaps the most difficult thing in the world is to perceive the obvious. This life-current is everywhere at the same time, it knows always only the present—the permanent Now; and yet, in every moment it is new! Here we find all, every little thing of this world—finite and infinite in one—is a glorious symbol of eternal principles. When you know one you know all, for all are based on the same principles of the Great Norm (Dharma) of life.

Truth is not far away, not outside our everyday concerns, we are in the midst of it and we stumble over it. Over and above it is too simple and explicit, it is perceiving the living significance, the deepest meaning of any one experience. When we display some sense of mystery in daily life we are somewhere near to wisdom. For that our usual life, our everyday thoughts are enough. The secret is that the glimpse of intuition and enlightenment is precisely what we experience at this very moment, whether it is accepting anything impersonally as being just so or seeing that "There is" a doing of it. It is what it is, —in real truth, universal, inconceivable, inscrutable.

That is all there is to it!

> At the feet of whatever teacher a disciple attains to this degree of excellence, there indeed will a man of intelligence follow the higher life, and, if he does, there will be advance to knowledge, the Doctrine, and what is right.
>
> *Sandaka Sutta.*

A. B. C. OF BUDDHISM

By Bhadanta Ananda Kausalyayana.

We have all at least heard of the Tripitaka. What is this Tripitaka? Not only the teachings of the Buddha but those of some of his disciples also (which were recorded for the first time in Ceylon in the reign of King Vattagamini in the 1st century A.D.) are included in the Tripitaka. *Tri* means three and *Pitaka* means basket. Tripitaka therefore means "Three collections of Books", metaphorically called Baskets. The language in which they are written is Pāli or Magadhi—the ancient language of Magadha.

Some scholars take exception to our view that Pāli and Māgadhi mean the same language. They say Pāli is devoid of all the three chief characteristics of Māgadhi *i.e.,* (1) The usage of the letter *La* instead of *Ra—e.g.,* Lājā for Rājā. (2) The usage of the letter *Ṣa* and not *Sa.* (3) The usage of *e* as the ending in the nominative case singular number instead of *o* as Gāme and not Gāmo or Rāmo.

As regards the first characteristic, we submit that although the usage of *La* instead of *Ra* is not universal in Pāli yet it is not totally absent. We have Palibodho instead of Paribodho. And the disappearance of *Ṣ* may be explained by the absence of that letter in the Sinhalese language called *Elu* of the days when Tripitaka was written. Now what about the usage of *e*? This, though not universal, as it was in usage in the ancient language, *e.g., bele balam kere,* it ceases to be the chief characteristic of Pāli alone.

Seen in this light the three above objections lose much

of their force. Our humble claim that Pāli is nothing but Māgadhi, with some slight changes, ceases to appear so ridiculous as some scholars try to make it.

Even if we do not insist on the oneness of Māgadhi and Pāli, there is one point on which we would insist. And the point is this: No literature takes us nearer to the Buddha than the Pāli Literature. Where Pāli fails no other literature succeeds. If we wish to understand the Buddha-thought we have to go to the Pāli literature.

Some students often enquire whether Pāli is easier to learn than Prakrit in relation to Sanskrit!

No language would be difficult equally to all students. Much depends upon the students themselves. Ordinarily speaking Pāli is not only nearer to Sanskrit than Prakrit but also much more easier to study. In comparison with the Pānini Grammar which has about four thousands Sutras, Moggallana Grammar, the most comprehensive Pāli Grammar, has only a little over eight hundred sutras. In Prākrit, we know that consonants can change into vowels, *e.g.*, *Dharmacakra = Dhammacakka = Dhamma-akka = Dhammek.* But in Pāli a consonant never changes into a vowel. *Ṣhakuntala* would at the most become *Sakuntala,* which in Prākrit would become *Saundale.*

"And what is the extent of the Tripitaka, and where is it available", one also asks? The following is the list of all the books which are found in Siam, Burma* and Ceylon, in Siāmese, Burmese and Sinhalese scripts

* In Mandalay (Burma) one feels astonished when one sees not only the whole of the Tripitaka but also its commentaries inscribed on big stone tablets and erected at the foot of the Mandalay hill. One can have an idea of the stupendous nature of this work when it is realised that the Tripitaka, together with its commentaries, would be as much as three Mahabharatas put together.

respectively. Attempts are being made to see the Tripitaka printed in *Nāgari* characters also. *Sutta Pitaka* is composed of the five Nikayas.—

(*a*) Dīgha Nikāya
(*b*) Majjhima Nikāya
(*c*) Saṁyutta Nikāya
(*d*) Anguttara Nikāya
(*e*) Khuddaka Nikāya

which again includes fifteen books:—

1. Khuddaka Pāṭha. 2. Dhammapada. 3. Udāna. 4. Itivuttaka. 5. Sutta Nipāta. 6. Vimāna Vatthu. 7. Peta Vatthu. 8. Thera gāthā. 9. Theri gāthā. 10 Jātaka. 11. Niddesa. 12. Paṭisambhidāmagga. 13. Apadāna. 14. Buddha Vansa. 15. Cariyāpitaka.

Vinayapitaka includes five books:—

1. Mahavagga. 2. Cullavagga. 3. Pārājikā. 4. Pācitya. 5. Parivāra.

Abhidhamma Piṭaka has the following seven books:—

1. Dhamma Sanganī. 2. Vibhanga. 3. Dhātu Kathā. 4. Puggala Paññatti. 5. Kathā Vatthu. 6. Yamaka. 7. and Paṭṭhāna.

All literatures may be taken as reflections of some specific thoughts, some attempts to answer certain questions. What questions does the Buddha-thought as reflected in the Tripitaka raise and answer? Followers of other religions naturally expect Buddhism to deal with those very questions with which their own religions deal. Buddha-thought does deal with some of those questions and does not deal with others. What are the questions which the Buddha-thought answers and what are not?

Before we take up those questions to which the Buddha thought, in our opinion, gives very satisfactory answers, it must be stated that the Buddha is absolutely

silent over questions such as the following:—1. Whether the world is eternal or temporary. 2. Whether the world is finite or infinite. 3. Whether the personality (*Jīva*) is identical with the body. 4. Whether the personality is one thing and the body another. 5. Whether the Perfect One continues to exist after death or not?

What should be our attitude towards problems mentioned above? Buddha calls them "futile". In case this attitude does not satisfy us and we are foolish enough to neglect the task immediately before us and our idle curiosity leads us to those problems. then we have to go to those teachers who claim to answer them, and find out for ourselves what their answers are worth for. As far as the Buddha is concerned we have also to be on our guard lest we may not increase the list of Buddha's "Unanswered Questions" by adding such questions as whether "there is god or not," whether "there is an Atman or not", simply because we may have a lurking desire to make Buddha call them also "futile".

As for those questions which were left "unanswered", it cannot be said with certainty whether the Buddha did care to have any views of his own. But questions about about God and Atman are definitely not among the "Unanswered" ones.

Why are certain questions declared as "futile"? The Buddha is very clear on this point. He says: "It is brothers, as if a man were pierced through by a poisoned arrow, and his friends, companions, and near relations called in a surgeon, and he should say, 'I will not have this arrow pulled out until I know who the man is that has wounded me, whether he is of the Royal caste or the priest caste, a citizen or a servant", or else he should say, "I will

not have this arrow pulled out until I know who the man is that has wounded me; what is his name and to what family he belongs or else he should say, "I will not have this arrow pulled out until I know who the man is that has wounded me, whether he is tall or short, or of medium height', verily brothers, such a one would die ere he could sufficiently get to know all this."

What questions, then, does the Buddha raise and answer? 'One thing only, brethren, do I make known, now as before. suffering and deliverance from suffering." The questions which the Buddha raised touch not only all human beings, but also all living beings, deals not only with all countries, but with the whole universe; they are concerned not only with the past and present but with the future as well. The all important question is "Are we suffering"? The obvious answer is "Yes". "Is there a way out of suffering"? is the next question. Buddha assures us there is a way.

Not only in the present, but ever since man came into existence, there have been people with the belief that the one ultimate aim of life is to "enjoy the utmost". No harm. The only disadvantage in this lies in the fact that one who is out to "enjoy the utmost", suffers most. The second cup does not seem to give one the same amount of satisfaction as the first. And the third one still less. Repetition of sense-irritations, called pleasures, does bring him enjoyment, but in a decreasing scale. And there comes a time when one does not find any enjoyment in indulgence, but on the other hand one suffers a lot in its absence. The man who desires sense pleasures but is unable to obtain the same suffers most.

And there are others who would say that this world is false, is non-existent, like the mistaken idea of regarding rope as a snake. Let us give up running after the pleasures

of this world which is but a phantom, a dream, and try to realise the One Existence, the Brahman which is Sat Cit and Ananda (Existing-conscious-Bliss.)

How can we possibly take that which is experienced by our six-senses as absolutely false? And suppose, we take that to be false, then on what ground shall we admit any other existence as real, which is not even experienced by our senses? On the authority of scriptures? But on what authority shall we take our scriptures as absolutely infallible?

If we designate as materialists those who consider "utmost enjoyment" as the ultimate goal of life then those who claim the realisation of Brahman—"the Eternal One" to be the highest goal of life, may be called eternalists. What ideal does the Buddha set before us?

In the Tripitaka we find the nature of the universe dealt from the point of view of both reality and practicality, from the point of view of a perfect man and from the point of view of a man in the street.

So far as the ordinary-man is concerned, the world has in store for him satisfactions as well as dissatisfactions; to an Arahat it is entirely dissatisfactory. A man suffering from itches makes a distinction between the painful itch-sensation and the pleasurable scratch-sensation. He does not like the pain of the itch, but enjoys the pleasure of scratching. One in perfect health would suffer neither itch nor scratching, as he has no taste for either.

Such sensations of the senses, called "Pleasures", are nothing but disturbances to a man who has acquired mental equilibrium. In emphasising over and over again such words as "Birth is suffering, decay is suffering; death is suffering; sorrow, lamentation, pain, grief and despair are suffering; not to get what one desires is suffering; in

short the five aggregates of existence* are suffering", the Tripitaka always keeps in view this man of perfect mental health, the Arahat.

In that case, is Buddhism just another name for Pessimism? No. Pessimism says there is suffering and there is no way out of it; but Buddhism, like a physician first admits the existence of suffering and then assures us that there is a way out of it. What religion, what way of life on earth, can claim to be more optimistic than Buddhism which, while not demanding any one to have blind-faith in God—the creator, in soul—the supposed changeless entity, in scriptures—the so called revealed books and the like, shows a way out of suffering, release from our bondage?

What is the cause of this world, of this coming into existence? God? "If there is God, the creator of the world, then he is either not good, or not at all powerful", said the Enlightened One. The real cause of suffering is craving (Taṇhā) which gives rise to fresh rebirths. It is the sensual craving (Kāma-tanhā), the craving for individual existence (Bhava-tanhā), the craving for temporal existence (Vibhava-tanhā) which cause suffering.

We have said above that the Buddhas have but one lesson to teach. "One thing only, Bhikkhus, do I make known, now as before; suffering and deliverance from suffering." The question arises who is the sufferer? Such philosophies as believe in the existence of a soul, of an Atman, can very easily reply, "Jīva-Atma." But when the question is placed before the Buddha, he says: "Your very question is misleading (na kallo ayaṁ pañho). The

* Rupa-form; Vedana-sensation; Saññā—Perception; Sankhāra-Constituent; Viññāna-consciousness.

question ought to be asked thus: "By becoming what, does suffering come into existence?" Now the answer is: "When craving comes into existence, suffering also arises." One thing being given, another comes into existence, one thing being absent, another does not come into existence. evaṁ seti, evaṁ hoti). Thus this law of dependent origination prevails.

On delusion depends rebirth-producing action (Sankhārā). On rebirth producing action depends the arising of (re-birth) consciousness. On consciousness depends the psycho-physical existence. On the psycho-physical existence depends the sixfold activity of the senses. On the senses depends contact (with their corresponding objects). On contact depends feeling. On feeling depends craving (Taṇhā). On craving depends clinging to existence. On clinging to existence depends the action-process. On the action-process depends (future) birth. On birth depend decay and death, sorrow, lamentation, suffering, grief and despair. This, O brethren, is called the holy truth of the arising of suffering or the law of dependent origination."

And through the cessation of re-birth producing action, consciousness (re-birth) is done away with. Through the cessation of consciousness, the subjective and objective aspects of existence are done away with. Through the cessation of the subjective-objective aspects of existence, the six-fold activity of the senses (contact of the sense organs with their objects) is done away with; through the cessation of contact, feeling is done away with. Through the cessation of feeling, craving is done away with, through the cessation of craving, clinging to existence is done away with; through the cessation of clinging to existence, the action-process is done away with; through the cessation of the action-process, re-birth is done away with ; through not

being reborn, decay and death, sorrow, lamentation, suffering, grief and despair are done away with. This, O brethren, is called the noble truth of the cessation of suffering."

If in reality there is no act but action; no sufferer but suffering, then one may very well ask: What is the attempt at deliverance for? Is it not useless? Yes, the moment one realises that in truth there is no ego (Ahaṁ) in this personality and it is but a reflection of our self-pride, the moment we are able to destroy this belief in self in its totality, then there will be no need for making any attempt to gain deliverance for we are already delivered.

When we come to that stage, there will be no suffering, no sufferer and all questioning ceases.

Can this total cessation of suffering, called Nirvāna, be attained while one is living? Yes, it can be attained in this very existence. "Brethren, Nibbāna is visible in this life, inviting, attractive, accessible to the wise disciple."

"And when a disciple is so delivered, in whose heart dwells peace, there is no longer any pondering over what has been done, and naught more remains for him to do. Just as a rock of one solid mass remains unshaken by the wind, even so, neither forms, nor sounds, nor odours, nor tastes, nor contacts of any kind, neither the desired nor the undesired can cause such an one to waver. Steadfast is his mind, gained is deliverance."

What happens to the five aggregates of existence (skandhas) when such an Arhat, such a delivered-one passes away? As the currents which would have caused his rebirth are destroyed, his rebirth takes place no more. Just as a switch, when switched off, results in the stoppage of the electric current and light goes out, similarly as the current of life-thirst is destroyed the lamp of births and deaths also

goes out. In the case of the electric light we never ask as to what happened to the extinguished light for we know that the light was the result of the electric current; and as the electric-current has ceased so the light also has ceased. Similarly when the current of ignorance and thirst for life has ceased, whence and how can the lamp of births and deaths continue to burn?

Do Buddhists believe in re-birth? Yes, most certainly; but not from the point of view of reality. "Brethren, just as milk comes from the cow, and cream originates from milk, butter from cream, and cheese from butter, and when it is milk it is not called cream, nor butter, nor cheese; and when it is cheese, the same is not designated by any other name; even so, brethren, when one of the three kinds of existence (past, present, or future) is represented, this is not designated by the name of either of the other two; these, brethren, are merely names, merely manners of speaking, designations in common conversational use. The Blessed One, indeed, makes use of these without, however, being led astray by them."

"How can there be any rebirth at all, when there is no soul?" The question has been partly answered above. To put it in simpler language, we may say that mind—*Citta-Vijñāna* occupies the same place in Buddhist philosophy as Atman—(soul) occupies in non-Buddhist philosophies. The mind, changeful though it be, can be trusted with the task of carrying the good and evil effects of our activities to our next life; but Atman is supposed to be an unchanging entity. How can Atman then be the carrier of our Sankhārās? To carry the effects of our good and bad deeds is to be influenced by them. To be influenced is to be changed. How can then Atman be both changing and unchanging? If it is both changing and unchanging, then

how does it differ from mind which, conceived as a flux, is both changing and unchanging (*na ca so na ca Aññ*o)?

The very first stanza of the Dhammapada says: —

"mano pubbangamā Dhammā
mano seṭṭhā mano mayā
manasā ce paduṭṭhena
bhāsatī vā karoti vā
Tato naṃ dukkhamanveti
cakkaṁ va vahato padaṁ."

"Mind is the forerunner of all existence, mind is the chief, it is all mental, if one with evil-mind speaks or acts; suffering follows him like the wheels of the cart the foot-steps of the bullocks."

What is the way, then, by which one may put an end to suffering one experiences every moment of one's life? Be wise, act nobly, cultivate concentration.

We again read in the Dhammapada: —

Sabba pāpassa Akaranaṁ
Kusalassa upasampadā,
sacitta pariyodapanaṁ
Etaṁ Buddhānusāsanaṁ

"To abstain from evil, to do all possible good, to keep one's mind under control—This is the teaching of all the Enlightened Ones."

A Bhikkhu when making his request for ordination says; "Venerable Sir, please take these yellow robes and ordain me so that I may exert my best and be able to put an end to all-suffering."

This cessation of all suffering, or the attainment of Nirvāna is not something after which one has to run, it is not something outside the individual. Just as one becomes healthy and does not receive health from outside, similarly one himself *becomes* Nirvāna and does not receive

Nirvāna or enter Nirvāna as sometimes metaphorically expressed.

And this is total cessation of suffering. Nirvāna is not to be attained only by the Bhikkhus. Anybody—be he young or old, be he a householder or monk, who has conquered his passions, *viz.*, lust, hatred and agreed is said to have attained Nirvāna.

Suffering and the way out of suffering are the essence of the teachings of all Buddhas.

> Long have I been cheated, tricked and deluded by this heart of mine ; for, I was for ever engaged in encouraging things material, feelings, perceptions, plastic forces, and consciousness, so that this encouragement led to existence, which led to birth, which led to decay and death with sorrow and lamentation, Ill and tribulation.
>
> *Magandiya Sutta.*

THE SON RECEIVES THE GREATEST OF GIFTS FROM THE FATHER

By Bhikkhu Piyadassī

Royal Rāhula, the little Prince of Kapilavatthu, was still a child of seven years. And he knew not his father.

It was a merry morning. The Lord with His disciples entered upon the road that led to the palace of King Suddhodana. Yasodharā, the beloved mother of Rāhula, beheld the beauty and the majesty of the Master, and hurrying in her joy she draped her dear child in costly raiment and with rich ornaments did she adorn him. Nevertheless, the innocent child knew not the purpose of this adornment. His mother bore him to the uppermost storey of the mansion and through the open window she showed him the Master, whose gait resembled in dignity that of an elephant. The very path He trod with His saintly disciples was hallowed by the blessed feet. His eyes were lit with love. His body radiated compassion and benevolence. All were in an atmosphere of perfect peace.

The virtuous disciples, with their senses perfectly controlled, were following in the steps of the Master with measured tread.

At the sweet sight of the Supreme Saint, Yasodharā's heart could linger no longer ; it burst into a paean of joy. She described in sweet and musical words the two and thirty signs of the Master and in a final verse said to her beloved son:—

"Gacchati Nīla pathe viya cando
Tāraganā parivetthita Rūpo

Sāvaka majjha gato samanindo
Esahi tuyha pitā Narasīho."
As the moon by stars surrounded
Moveth in the amethyst sky,
Even so fareth thy Father fair,
The lion of men, by saints surrounded.

Then she persuaded the child to go into the presence of the Blessed One and said to him:—"Behold the Samana, sweet son, of golden hue, like unto the supreme Brahmā in beauty of form, followed by the twenty thousand disciples. This is your father dear who owns many treasures. Go to Him and beg of Him your inheritance, for the son becomes the lord over the treasures of the father".

Accordingly he approached the Blessed One, felt the emanation of his Father's love and the sweetness of His Supreme virtue.

Then there gushed from his heart the words:—
"Sukhā vata te chāya Samana"
"Happy indeed is thy shadow, O Samana."

The Lord, after taking His mid-day meal at His father's palace, walked to his abode and the child followed Him begging for his inheritance. None would stop the prince, no, not even the Father. To the monastery the Lord went with the prince.

Now this was the thought that crossed the heart of the Lord: This child longs for a father's inheritance, and if I give him wealth of the world he will suffer again and again. I will not give the innocent child a load of sorrow. The seven Noble Treasures of faith, virtue, shamefastness, fear of blame, learning, renunciation, and wisdom won by me at the foot of the Bodhi tree will I give him and thus will I make him a destroyer of sorrow.

Now at the request of the Master, the Venerable Sāriputta robed with the saffron robe the boy of seven years whose lips still smelt of his mother's milk.

Now the prince Rāhula became enthroned in a thousand hearts; but he was not haughty; he was the humblest of the Brethren. His heart breathed blessings on all beings. He obeyed and followed his dear teachers as a little calf would eagerly follow his mother for milk.

Now Rāhula, who had followed the Father for his inheritance, gained the richest inheritance by attaining Sanctity. In his transcendental joy his lips distilled sweet words in this wise:—

"Twice blest of fortune am I whom my friends
Call 'Lucky Rāhula'. For I am both
Child of the Buddha and a seer of Truth;
Yea, and intoxicants are purged from me;
Yea, and there's no more coming back to be,
Ar'hant am I, worthy men's offerings,
'Thrice skilled' my ken is of ambrosial things."

* * *

There is the teacher who derives from tradition and holds by traditional truth, preaching a doctrine which is traditional, which has been handed down the line, and is scriptural. Now traditional orthodoxy is partly sound and, right here and wrong there.

Sandaka Sutta.

THE PURE REFUGE OF PITY

By Bhikkhu Metteyya.

My Refuge is the refuge of saint Suppa-Buddha that erstwhile leper whom the Lord took to sonship. The world, O Lord, is suffering sore with a disease of the spirit, which Thou, Beloved Physician with the panacea, and thou alone can cure. Give us O Lord, those draughts sweet like nectar.

My Refuge is He who was the refuge of Sunita, for I also were a worse Candala, knowing not right from the wrong, weak with want of courage to utter the Truth and to act nobly, and seeking self ever. But even as He saved Sunita, my saint, so will the Lord save also me.

My Refuge is that Holiest Lord who was the refuge of Gangātīriya, for my heart hath no rest that my world and I also may do ugly deeds. And in my fear of dirty deeds, with my world came I to thee, O Redeemer, for refuge.

My Refuge is the refuge of Ambapāli, the wickedest of enchantresses. Sanctify my world and me O Lord, even as thou didst sanctify her son and she.

My Refuge is the refuge of Ajatāsattu, the son that murdered his father, and my world and I also go to thee, O Lord, even as Ajātasattu went.

O Supreme Consoler, give sleep to my world also.

My Refuge is the Redeemer of Angulimala, the man

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* Gangātīriya was a son who lay with his mother and sister both. The Lord, converted him through compassion, and he became a saint. His mother also entered the order and attained sainthood.

that wore a wreath of fingers round his neck. Lord, I touch the dust of Thy fragrant feet—Thou supreme Lover that made the hardest heart a sea of love.

My Refuge is the refuge of the orphaned Sopaka, whom He consoled in the charnel-field and sanctified in the fragrant fane. My world and I too, O Lord, come to thee that art the vanquisher of all fear.

My Refuge is the refuge of Bimbisara, monarch abandoned in old age by son and wife and all, to whom suffering sore, thought of the Lord alone was sustenance—to Thee, O Friend of the Friendless, I come for refuge.

Q Thou Supreme Refuge, be Thou our refuge too in death.

My Refuge is the refuge of that helpless snake the Lord saved from its tortures.

My Refuge is the refuge of Patācāra, the daughter that, bereft of mother, father, husband, brother and children both, came clotheless and mad, wailing variously in her woe. To the most benevolent Brother that called her sister, I too for everlasting refuge go.

My Refuge is the refuge of Indra, who coming to the Lord shivering with fear, won infallibility and new life.

My Refuge is the refuge of pitiful Asoka, whose might the Lord caused him to use for establishing Righteousness, for dispensing Light, for spreading Compassion's Creed.

My Refuge is that God of the Tree of Life to whom Sujata offered the sweetest dish ever made.

My Refuge is the refuge of Brahma, whom the Lord cured of his wrong views.

My Refuge is the refuge of Suppāvāsā in her travail. May the Lord's blessing to-day also bring relief to the suffering world.

MY REFUGE is the One and only Refuge of all that are struck with death.

MY REFUGE is the refuge of Aryavarta, who coming from on high, made holy this land by the touch of His fragrant feet.

MY REFUGE is that supreme Rain God who washed it of the cruelty and bloodshed of the aeons by drenching it with the ever raining rain of His very heart's ruth.

MY REFUGE is the refuge of the world yesterday, to-day and tomorrow, He who brought Love to where hatred was, Unity to where difference was, Peace where struggle was, Knowledge to where ignorance was.

MY REFUGE is the supreme Saint that brought selflessness to a selfish world, and served all life.

MY REFUGE is that Father who took to sonship all the orphaned and who mothered the world all day and night.

O Thou Most Merciful, O Thou Most Wise, Thou alone art the refuge of this child, my world, misled by mad guides, preyed upon by wolves in lambskin, whose sickness is made worse by quack doctors, and who is puffed up with the air of vain hopes breathed into by false prophets.

Lepers and outcastes, lame and blind, we have only Thee and Thee alone, O Refuge of all life. For Thou alone art He who through compassion, suffered for us for aeons, and Thou alone selfless the teacher of selflessness, the Teacher, full of wisdom and ruth.



WELCOME ADDRESS

Presented to His Highness Sir Sayaji Rao III Gaekwar Sena Khas Khel Shamsher Bahadur, G.C.S.I., G.C.I.E., L.L.D., and Her Highness The Maharani of Baroda, on the occasion of their Visit to Buddhagaya.

YOUR HIGHNESSES,

We, the Maha Bodhi Society of India, on behalf of the Buddhists of Asia who hold this sacred spot where our Lord Gautama Buddha attained Supreme Enlightenment as the unique centre of their reverence, claim it as a privilege and a pleasure to welcome you here on your first visit to Buddhagaya.

It is a sublime thought to treasure for all time that on this very spot, under the sacred Bo-tree, to the East of the Maha Bodhi Temple, the world was presented the eternal truths of Man and Nature. Hence, the homage Your Highnesses pay to the memory of the Master, by your august presence here today, is eloquent testimony of your sustained goodwill towards Buddhism.

As the name Maha Bodhi implies, our Society had been founded by the late lamented Anagarika Dharmapala in 1891, with the avowed object of restoring the Maha Bodhi Temple and the sacred Bo-tree to the Buddhists.

To Buddhists Enlightenment is synonymous with the core of Buddhistic Truth, hence this sacred spot has more than symbolic value to us. It is the spot where the spiritual essence of the Dhamma has been revealed.

We regret and we would kindly request Your Highnesses to accept our apologies, that a Buddhist Buddhagaya does not acclaim you today. There are no Buddhists living here who could offer you a welcome worthy of Your Highnesses and in

keeping with the sacredness of the spot. But in view of Your Highness's keen interest in Buddhism, both as a ruling prince and a cultured student of Philosophy, we feel that our short-comings would be forgiven.

The Maha Bodhi Temple was originally built by the Great Emperor Asoka who carried the message of the Master all over Asia. He stands out as the man of might who surrendered might to the rule of right. The Temple has been visited throughout the ages by Buddhists from the farthest corners of this mother of all continents, Asia. Even today, we feel we should bring to the notice of Your Highnesses that this Maha Bodhi Temple and the sacred Bo-tree are worshipped by Buddhist pilgrims coming from Ceylon, Burma, Siam, Tibet, Mongolia, Cambodia, China and Japan. It is the spiritual centre of gravity of an Asia that grew up nurtured in the bosom of Buddhistic, and hence, Indian culture.

In order to facilitate their stay in Buddhagaya the Maha Bodhi Society, through the spiritual energy of the founder, the Anagarika Dharmapala, built a Buddhist Dharmasala with funds collected from Burma and Ceylon. Here pilgrims from many lands meet and mix in united homage to the Truth of the Dhamma. The Maha Bodhi Society has also opened a small school in Gaya proper where poor children are given free elementary education.

In Benares, at Holy Isipatana, where the Society has built the Mulagandhakuti Vihara, at the spot where Lord Buddha preached his First Sermon, we run several educational institutions where poor children of the neighbourhood are taught. We have also a Seminary for the training of Buddhist monks and a free dispensary to meet the needs of the poor of the neighbourhood. An International Buddhist University in memory of the Anagarika Dharmapala is one of the dreams of our Society. We want to gather Asia's Buddhists unto the bosom of their mother, India, the land of Lord Buddha. We want Buddhagaya and Holy Isipatana, in Benares, to retread

their destiny of yore and in this inspiring work of our Society we look forward to Your Highness's patronage.

In Buddhism we find the Asiatic spirit of unity. And it is the earnest hope of our Society that through its work that unity may be realised so that mother India might become, once again, the Guru of Asia.

In conclusion we wish Your Highnesses health and happiness.

We remain,
Yours Respectfully,
9th January, 1938/2481 MEMBERS OF THE MAHA BODHI SOCEITY.

To the follower with faith, in unison with his Master's teachings, it is a principle that—let only skin and sinews and bone persist and let flesh and blood dry up, there still shall be no slackening of effort till what a man's strength and a man's perseverance and a man's energy can win for him, has been won.

Kitāgiri Sutta.

ART

By A. C. Albers.

It may be said of Art, as it has been said of Literature, that it is a revelation of the world of spirit, the interpreter of the messages from realms invisible, of the rays of light that are not seen by the naked eye. To look at a beautiful picture, stirs up the best within us, it causes the higher life to tremble into being.

The Buddhist monks of ancient India were Artists. They imprinted the nobility of their being in stone and on the canvas. The great Rock Temples bear witness to it even to this day. And it was indeed the Buddhist Art period which was the most glorious one in the history of Indian Art. The Buddhist priests of those better days, in carrying the sublime message of the Tathagata to foreign lands, taught with the brush as well as with the pen. There are instances on record where one picture was sufficient to bring a royal family to the Dharma, and later, following them, the whole nation. So great was the power of art when it flowed from hearts that were holy. Unfortunately these inspiring canvases are no more. Still the spirit of Buddhist Art, although not touched by so great a flame as in the early Buddhist days, is not dead, and whether expressed by Indians or by people from other lands,—it lives. No other country offers such a field of innate beauty. such sublime sources of inspiration as does Bharatavarsha. The land in which the Arya Dharma had its birth can never be depleted of spirit force, which ever seeks its outlet in brush or pen.

We have before us a book entitled, "Mystic India". It is an exquisite work by two lady artists, mother and daughter—Mrs. Sass Brunner E. Jarkas and Miss Elizabeth Brunner. The book gives printed copies of their work. These ladies came to India in search of sublime ideals, and they found them. As Artists they have imbibed the true Buddhist spirit. They touch on the very heart of the ideal and then express it in form. Their book is a lecture with the brush—it expresses so deep a pathos and so wide a range of thought.

One of the most striking of their pictures is, "The Four Aspects of the Moon." One would almost say silence alone can tell all it conveys. It is a picture of four female forms and faces. And those faces,—dreamladen, they open the gate to a higher world. Soft and mellow is the fullmoon, half dreaming rest the crescents behind it and behind the three, the dark aspect, mystic and brooding. It is a study that fascinates, that claims both heart and eye.

"The Light of the Night,"—a Cosmic dream. In the centre is a strong male figure, holding a flute,—the cosmic flute of life. Around him are eight figures, all as yet veiled in spiritual darkness. Some are raising the face in response to the first impression. One has heard the call more clearly, and, in gazing at a lotus, is beginning to interpret the magic note that touches the innermost recesses of the heart.

"Power of Cohesion",—a female form supine on the rolling globe, the light above gently sending its rays downward. In the language of the Mystics the female form is the receiving force, upon which the higher life-giving force plays and produces existence. This picture is a spirit voice, representing creation. Above, the Sun, the all powerful Essence of Being, the Light of Nirvana, is

sending its rays in gentle colours downward to a slowly evolving earth. The prostrate form is awaking, the expression of realization is on its upturned face. What a world of thought on that one page!

"Rainbow Desire"—A female form rising from the deep, called forth by the rainbow beauty of the higher life. Still there is a pensive sadness in that face, showing that the aspirations have not yet been all fulfilled. Although half merged in the deep, the goal, the Infinite, is not reached. Before her, just rising to the surface of the water, is another face, one with eyes yet closed. She looks upon it with tender pity, holding out her nourishing breast, as if to say,—"Come, sister, I will give you of my strength that you too may rise." To the right of her is the red lotus, the flower of strength and truth. On seeing this struggling form, the thought naturally comes,—"Onward noble aspirer, the Light of Nirvana is awaiting you."

"Gleaning in Purity"—a great blue void, representing the space of existence, in which the essence of being expresses itself in form, and which is often spoken of as the great mother. From the waters of darkness emerges a female form itself yet overshadowed by the branches of darkness. But the serpents of wisdom are between the branches, and although the eyes are still closed, the opening lips show the process of inhaling the wisdom breath of the great mother. Behind the central figure, seven others are still asleep, waiting to be roused. It is a picture that expresses cosmic evolution.

"Cosmic Prayer,"—the serpents of wisdom spreading out on two sides to receive the Light, that through them it may flow to the race of men.

"In Storm"—"The Gardener", "In Forest"—each representing a single figure, clad in the whiteness of pure

thought, alone with the forces of nature,—yes how true. When the mind soars to the Most High the individual stands alone, and yet not alone. For then the consciousness becomes one with all that lives and is,—with the raging storm, the lonely forest, the blooming garden. And what are all these expressions of nature, but notes in the eternal song of life, steps in the ladder that leads to cosmic realization.

"Understanding",—the human body has evolved,—so far Nature's work. Now it requires the touch of spirit for greater advancement. This picture expresses it nobly,—the human bending before the greater self, who places his mystic hand upon it, and thus pours into it the life-essence of the greater being. Tall and stately, yet bending in compassion, is portrayed that greater spirit, humble and propitiating the lesser.

"The Song of Ganges."—Have you ever stood alone near the Ganges by moon-light and heard those mystic ripples send forth a silver song? Then you will know that—

There is a time when music and colour blend
When the veil that shrouds the mortal sense
From subtle vistas of space, is less dense,
In that spirit stream, where divisions end.

The brush of Madame Brunner has expressed this. How strangely sweet she stretches the Ganges before us,—a simple country boat, a fisherman, and yet, how mystic that fisherman's form, with the face looking upward to the deep vault above.

The "Meditation of Buddha." Here we see the Aryan Conqueror alone on the Rock of His own high thought, before Him the waters of the mind and beyond these the rainbow gate of the Infinite. Gaily coloured is the gateway,

but the entrance opening is white and clear, leading into the "unexpressed", the Formless.

Following this picture, "Gautama Buddha", continues the exalted thought current. Here is the expression of compassion, wisdom and truth. Dimly expressed is the face, as most of its teachings are but dimly felt by the multitude. It must be approached with purest desire, then alone can all that the noble features contain, be understood. One only who has really grasped, in the depth of the heart, the message of Him it portrays, could produce that picture.

Continuing we see *Him* in the "Enlightenment", surrounded by the nirvanic light of wisdom. Calmly and preparing for the world the highest gift, which that world ever received, he sits, untouched by emotions, untouched by all the turmoil of all the worlds.

Turning now to scenes from nature we find the same spirit behind the brush of the artist.

"Himalayas" seems like a noble thought floating in vast space, with two devotees—mystic and dreamy, standing in worship before it.

"Lotus Lake by Moonrise", might have been called the Song of the Lotus Lake, for here again the heart hears the sweet rhythm of the silver waves, as they make the lotus crowns sway in rhythmic dance. One stands before it in adoration. It is ever the *one,* who understands the great union of the human heart with nature, which leads to nirvanic bliss.

"The Ganges by Moonlight",—the same as expressed above,—a silver stream, a large banyan tree, and thoughts that float on that stream to the Ocean of the Infinite.

"Mughal Garden"—a crystal stream and a white palace half hidden by the luxurient oriental foliage,—it carries one back on the pages of history, and it almost seems one

hears the silver sound of anklets on the feet of Moghul maidens walking in shady garden paths.

"Road by Banyan Trees", 'Bengal Village in Mist', sweet mystic scenes, like drops of the spirit crystallised on earth, the halo of the spirit floats over them.

"Santhali People going to Work", "Return from the Well", "Homeward", "Mother". These depict scenes of village life, which are so different in India from those in any other part of the world. Here hard labour is joined to patient resignation and a faith in a higher power which guides. The faces and the very bearing of these figures show the expression of submission and unspoken suffering.

Miss Elizabeth Brunner supplements her mother with beautiful portraits. Her "Daughters of the Lotus Land" are expressions both noble and sweet. She speaks of her experience with Gandhi, and the thrill of joy it gave her to paint his portrait. He gave her just thirty minutes in which to finish the work, and she considered them precious minutes indeed. She used her brush with great ardour and succeeded in completing the portrait, she had so long desired to produce.

The portrait of Sarojini Naidu is supplemented by a beautiful poem from the pen of that gifted poetess. Other portraits are Rabindra Nath Tagore, a Yuvaraja etc.

There is a message from heart to heart on these charming pages. But unfortunately the Publisher's name is not given, which is a regret, for certainly many an art-lover would be happy to acquire a copy of this inspiring publication.

THE SCENT OF SANCTITY

By Bhikkhu Metteyya

They praised chastity and virtue, rectitude, mildness,
restraint, humility, compassion and patience.
He who was the noblest of them, one as holy and
powerful as the very Brahma, even in sleep
he indulged not in sexual intercourse.
Following him some wise men in this world extolled
chastity, virtue and forbearance.

Brāhmana Dhammika Sutta.

Be it yours to make the whole world one place of peace, one sacred grove, full of the scent of sanctity.

No daughter of India, says Megasthenes, was known to have been unchaste, and the Indian then excelled all other Asiatics in virtue, valour and wisdom. May all these blessings be yours again, may they be the whole world's too.

Pure People, Even as you do, if the whole world to-day undertake to observe the sacred Third Precept, there will be no more unhappiness, no more evil diseases and no more quarrels.

The disciple, like a god lives he, and says in his love of purity: Kāmesu Micchācārā Veramanī Sikkhāpadam Samādiyāmi, "I undertake to observe the precept of abstaining from the thought of misconduct."

May the thought of misconduct be eradicated from the human heart for ever, and may every man be blessed with godliness.

In the Dhamma-pāla-Gāma, the Virtue-Warded-Village, because husband and wife lived faithful to each

other the children never died young. Pure parents beget wise and healthy children, who will help the whole world.

Padmāvatī, the beautiful daughter of Lankā, embraced the flames at Chittore and saved thereby her purity and the Surya Vamsa too.

The Lord Buddha has taught that husband and wife should live as God and Goddess, and in every land where His Dhamma shines, home is heaven on earth.

Of the many lovely tales lovelily told of wedded love, that of Nakula Mātā and Nakula Pitā excels.

Pure like lilies, in ecstatic unity they lived. And one morning, when the Lord Buddha visited their home, they received Him full reverently, spread Him a royal seat, and sat down at His feet.

Said the father of Nakula: "Ever since, Lord, when a mere lad, I brought the mother of Nakula home to me as bride, she who was so tenderly young, I transgressed not against her even in thought, much less in person.

"Lord, we love to see each other in this life. We love to live together in the next life too, eyeing each other with love."

Nakula's mother also said: "Lord, ever since I, at so tender an age, was brought as bride by Nakula's father, when he was a mere lad, even in thought have I not transgressed against him, much less in person.

"Lord, we love to look each other affectionately in this life, and we love to live together in the next life too, eyeing each other with affection."

And the Lord said unto them:

"They that are matched in faith, in virtue, in wisdom, they ever behold each other in this life, and in the next life too."

On that occasion, the Lord further said:

"If both, full of faith and charity, live according to the Dhamma, self-controlled—

And using dear words one unto another,

Many are the blessings that come to them:

The same sweet virtues unite them, and dejected their enemies become.

Thus, living in this world the righteous life, both in virtue matched,

In the heaven-world they rejoice,

Having won the bliss they desired."

Tenderer is the tale of their old age.

Nakula Pitā was very old and very ill. He was near death, and sorrowful for his children.

And Nakula mātā, the holy wife, standing by the bedside, consoled him, saying:

"Be not anxious, my lord. Be not unhappy, my lord. Lust not after anything. Death with lust is not praised by the Blessed One.

"Therefore be peaceful, lord!

"Think not, dear lord, that I will not be able to feed the children when thou art gone.

"Think not so, dear husband. For I am deft at spinning cotton and at carding the matted wool.

"Be comforted, husband dear! Even when thou art gone, I will earn my living and feed the children too.

"Be comforted, husband dear! When thou art gone, I shall not seek other men. Wherever we are, lord, we will for ever be united in mind.

"Lord, thou knowest how we, ever since we met the Blessed One, lived the holy life even in this very house.

"Husband Dear! thou knowest that we lived the holy life for full sixteen years.

"Or, husband dear, may be thou thinkest: 'The dear

lady, when I am gone, will have no love to see the Blessed One, no desire to minister to the Saintly Brethren.'

"Think not so, husband dear! Be comforted! Even when thou art gone, I shall love to see the Blessed One, I shall love to minister to the Holy Brethren.

"Or husband dear, may be thou thinkest: 'The dear lady, when I am gone, will not grow in sanctity.

"But think not so, husband dear! Be comforted! For so long as the Blessed One will have white-robed women lay-disciples, who are sacredly virtuous, I too will be one of them.

"Husband Dear! Be full of peace! If any shall doubt the truths I confided to thee, let him go to very Buddha, the Blessed One who knoweth all. Here dwelleth He now, even in Bhagga.

When he had heard these words, Nakula Pitā became whole, and rising from the sick bed, he hastened to the Lord Buddha, leaning on a staff.

And after saluting the Lord Buddha, he sat down at one side and confided to Him the marvellous things that Nakula Mātā had said.

And Lord Buddha said to Nakula Pitā:

"It has been to your gain, O householder, it has been to your great gain, O householder, that you possess Nakula Mātā, so full of compassion, so full of love, and desiring your weal, as a counsellor, as a teacher."

When he had heard these words, Nakula Pitā became very happy, and after paying the Lord Buddha homage, returned home full of health and peace.

May every heart be blessed with the same health and holiness.

May every home be blessed with the same happiness.

May the whole world be blessed with the same purity and peace.

THE SECRET OF INDIAN CIVILISATION

By Bhikkhu

The Vision of India:—By T. L. Vaswani (National Printing Press, Hyderabad, Sind). This little book is an exposition of the ideal of *ahinsa*. The author shows the beauty and the strength of this ideal. He urges that *ahinsa* is the secret of Indian civilisation. Modern forces work against, it is true: but these very modern forces, Vaswaniji points out, makes for the disintegration of civilisation itself. The West is declining in the measure in which the West is swayed by the spirit of violence. Materialism, narrow nationalism, capitalism, industrialism are different forms of violence. Men, like Dr. Moonjee, who are under the glamour of the West will do well to read this little book and weigh Vaswaniji's words. Presiding over the Maharashtra Hindu Dharma Parishad at Kolhapur, the other day, Dr. Moonjee said: 'Ahinsa, while it has raised Hindustan to spiritual glory, has contributed largely to her political death.' As if the spiritual is anti-national! Dr. Moonjee is a victim of the modern heresy that asks for the abolition of religion. Dr. Moonjee went on to say that the cult of non-violence spread by Buddhism was the chief cause of India's political downfall. What a misinterpretation of history! Dr. Moonjee said:—"We must now accept the Vedic-cult of militarism and realism." Dr. Moonjee reads Indian history through Western spectacles. Vaswaniji quotes from the Veda:—'Kill not! He quotes, too, Buddha:—'All good works are not worth a sixteenth part of the liberation of the heart, through love. Love which

sets free the heart gives light and radiance.' Buddha, too, said:—"There is no losing throw like hatred." And Buddha read history better than Dr. Moonjee and other apologists (Eastern and Western) of 'militarism'. Vaswaniji writes in 'The Vision of India':—Europe has a proud record of material and mechanical triumphs. But true greatness of a nation depends on the predominance of moral qualities over materialist interests. The primary moral quality is,—reverence for life. Trampling upon this, Europe has developed an elaborate system of *un-civilisation.* The very 'science' of the West is being used as a murder-machine. War is murder. What weapon is not Europe forging? Aeroplanes of brillium so light that any man can life them! Phosgene and thousand other poisonous gases: European nations have equipped themselves with commerce, with military, naval and aerial strength: have they built up a *human* society? Vaswaniji points out that the 'nations of Europe are wandering in a jungle of civilisation.' To critics like Dr. Moonjee who echo Westernism and attack the Indian ideal of *ahinsa,* the author has an effective answer. He says:—'The doctrine of *ahinsa* means anything but inaction or cowardice. *Ahinsa* is something very positive. It is an energy, the energy of peace, the will-to-peace in a warring world.' The author criticises, too, Christian theologians like Joseph Rickaby who said:—'We have no duties of charity nor duties of any kind to the lower animals, as neither to stocks and stones'. Vaswaniji writes:—

'This civilisation of *hinsa* (violence) must go. A new Brotherly Civilisation must be built. Hate will not help us. Today the nations spend their wealth of emotions in strifes. It is the Religion of Reverence we need to rebuild humanity.'

He adds:—

'India was never a militarist nation; her reverence for humanity, for life, saved her from imperialist ambitions. It was a great political truth which Buddha expressed when he said:—'Unhappy are both the victor and the vanquished. The vanquished because of oppression, the victor because of the fear that the vanquished may arise and triumph.' India did not attempt to enslave other nations. To enslave is to commit *hinsa* (violence). Europe alas! has wandered from violence to violence: and civilisation lies broken and bleeding.'

This little book is No. 1 of the "Jiva Daya" series; and it may be hoped No. 2 may be soon published. The "Vision of India" gives an indication of the author's philosophy of *ahinsa*. In one section of the book is expounded the idea of the *jiva*. "The will-to-live", says the author, "meets us everywhere. The *Jiva* makes all life as such sacred. Consciousness attains to a spiritual point when it has a feeling of realisation that all life is one!" It may be hoped a fuller philosophical exposition of this doctrine of *ahinsa* may be developed by the author in the next volume. Great is the Heart of India: and great the vision of her Rishis and Thinkers that the secret of True Civilisation is Compassion and Reverence.

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A bhikkhu whose heart is delivered thus, neither concurs nor disputes with any one; he employs the current phraseology of the world without accepting its ideas.

Dighanakha Sutta.

THE CONSCIENCE OF A NATION

And the country was full of peace. Thieves being absent, the people were full of joy. Happy they lived, lulling children in their bosoms, and with the doors of their houses open.

—KŪTADANTA SUTTA

Usher in peace. Usher in plenty. You who wish the world well, may you established her in honesty.

May virtue reign, and peace smile in every land again.

The Indians, said Megasthenes, needed no locks to their doors. Marco Polo praised Indians as the best and most truthful traders in the world. The foreigner could safely entrust his goods to them for sale, and they would "sell them in the most loyal manner, seeking zealously the profit of the foreigner and asking no commission except what he pleases to bestow."*

An inscription of Nissanka Malla at Rangiri Dambulla says that, in Lanka, a damsel with a diamond in her hand could go all over the island as safe as in her own arbour. No one would even ask her: "What is it sister?"

"The natural born Sinhalese," remarks Robert Knox, "so much abhor thieving that I never knew any practice it."

As late as 1870, the Government Agent of Anuradhapura reported:

"There is annually a gathering from all parts of the Island at Anuradhapura to visit what are called sacred places. I suppose about 20,000 people come here, remain for a few days, and then leave.

"There are no houses for their reception, but under the grand umbrage of trees of our park-like environs they

* *Marco Polo* by Sir Henry Yule.

erect their little booths and picnic in the open air. As the height of the festival approaches, the place becomes instinct with life ; and when there is no room left to camp in, the late-comers unceremoniously take possession of the verandas of the public buildings.

"So orderly is their conduct, however, that no one thinks of disturbing them. The old Kaccheri (Government Office) stands, a detached building not for from the bazar, and about one-eighth of a mile from the Assistant-Agent's house. Till lately the treasure used to be lodged in a little iron box that a few men could easily run away with, guarded by three native treasury watchers. *There lay this sum of money, year after year, at the mercy of any six men who chose to run with it into the neighbouring jungle—once in detection was almost impossible—and yet no one ever supposed the attempt would be made.*

"These 20,000 men from all parts of the country come and go annually without a single policeman being here, and, as the Magistrate of the district, I can only say that any crowd to surpass their decorum and sobriety of conduct it is impossible to conceive. A thing as a row is unheard of."

With the saintly devotee, each morning and evening, let the whole world say:

Adinnādānā Veramanī Sikkhāpadaṁ Samādiyāmi.

"I UNDERTAKE TO OBSERVE THE PRECEPT OF ABSTAINING FROM THE THOUGHT OF STEALING", and there will be no more wars, no more cruel conquests, no more hatred and no more grievances.

In every heart may covetousness give way to pure altruism and May All Living Beings Be Happy!

BOOK REVIEW

THE ART OF ANAGARIKA B. GOVINDA BY R. C. TANDON—Price Rs. 1/8/-.

The book gives a short biography of the Anagarika, which shows him to us as one who even from his childhood was given to deep thought. He studied philosophy in Germany and archaeology in Italy. He spent much time near Naples, where under the influence of great minds, he was encouraged to enter public life as an artist. He travelled extensively in Europe and Africa and in 1928 came to Ceylon, where in 1929 he joined a Buddhist monastery as an Anagarika. He has since travelled in Burma, Tibet and India, and has recorded the impressions received in these places in a series of paintings.

His pictures have been on exhibition at different times and have received the admiration of art-lovers. They cover a wide range of territory as naturally the work of so great a traveller would. But they also express a wide range of feeling and of deep meditative thought.

The Anagarika is a poet as well as an artist. His great spirit flows forth in the rhythm of the pen as well as in that of the brush.

Some of the paintings of the Anagarika are reproduced in the book. They all have a halo of the spiritual around them, and many are allegorical and mystic.

With pen and brush alike does the artist touch the heart, and it may be said of him, as it has been said of Abanindra Nath Tagore—

> Thou readst my heart, thou artist—poet,
> Not as the world reads, looking face to face.
> The soul of art alone sees how they know it,
> Who touch the subtle harpstrings of the race,
> And call responsive answers, frail or strong,
> In vibrant chords of silence or of song.

The book belongs to the series of the Roerich centre of Art and Culture, Allahabad, and the pictures are made by the Allahabad Block Works.



There is a delight which is aloof from pleasures of sense and from things which are wrong and is based on the attainment of bliss celestial ; and it was in the enjoyment of this delight that I neither envied the lower nor took delight therein.

Magandiya Sutta.

NOTES AND NEWS

Ourselves.

Owing to several unavoidable reasons including the absence of the Editor in Baroda in connection with his lectures on Buddhism, the publication of the February issue has been delayed, with the result we are compelled to combine it with the March issue. Readers are, therefore, requested to note that there will be no further issue till April next.

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The General Secretary's Visit to Baroda.

At the invitation of His Highness the Maharaja of Baroda, Devapriya Valisinha, General Secretary of the Maha Bodhi Society, visited Baroda and delivered a course of five lectures on Buddhism. He left for Baroda on the 12th February and remained there about a week. The lectures which were held under the patronage of His Highness were well attended and they were appreciated by the public. His lectures covered the main principles of Buddhism.

The second lecture was given at the Kirti Mandir which has been just completed as a national memorial and was attended by His Highness the Maharaja Gaekwar, Sir V. T. Krishnaamachari, Dewan of Baroda, and other high Government officials. The General Secretary also visited Arya Kanya Mahavidaylaya where he addressed the students on the life of Buddha and his message. Before

leaving Baroda he visited various educational institutions and also discussed the possibility of establishing a Branch of the Society in Baroda with those interested in Buddhism. During his stay he was treated as a State guest.

On his way back he took the opportunity to visit Ajmer where he delivered a lecture on Buddhism in the Ajmer Town Hall. It was organised under the auspices of the Ajmer Maha Bodhi Society and was largely attended. He also met the members of the Ajmer Branch at the Society Rooms and discussed with them the future work of the Society. Mr. B. S. Chohan and other enthusiastic members are to be congratulated on the work they are doing. The General Secretary also addressed a meeting at the Arya Samaj before leaving for Benares.

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Anagarika Rama.

We have learnt with much pleasure that Mr. Majeri Rama Iyer, B.A., B.L., the well-known public worker of Malabar, has renounced household life and has decided to devote the rest of his life for the propagation of Buddhism in Malabar. He is sixty years old and his ripe experience as a public worker will be an asset to the infant Buddhist movement there started by our Society. He has already taken a prominent part in its work and his decision henceforth to devote all his time for its work will greatly strengthen the hands of Bhikkhu Dhammaskhanda who is working single-handed. We wish Anagarika Rama, as Mr. Iyer will be known after this, many years of health to propagate the message of Buddhism among his countrymen.

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Vesak Number.

The May Number of the Maha Bodhi will be treated as the usual Vesak Number and it will contain nearly 90 pages of reading matter and numerous illustrations. This year's Vesak Number will surpass previous issues both in its get-up as well as reading matter, and those who are desirous of obtaining extra copies are requested to book their orders early to avoid disappointment. Articles, news, photographs and advertisements intended for this issue should reach the Editor on or before the 15th April.

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The Maha Bodhi Delegation to Burma.

The Maha Bodhi Society's delegation consisting of Revd. Ananda Kausalyayana, Devapriya Valisinha, General Secretary of the Maha Bodhi Society and Mr. H. P. Karunaratna, will tour various districts in Burma during the month of March. Sj. Devapriya Valisinha will leave for Burma on the 4th March and Revd. Ananda will join him by the middle of the month. Their address in Burma will be C/o Senator U Thwin, 17, 28 Street, Rangoon, Burma.

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Late Mr. Sachindra Nath Mookerjee.

It is with deep regret that we have to announce the passing away of yet another friend of the Maha Bodhi Society. The sad event took place on Tuesday, the 11th January last. The late Mr. Mookerjee was associated with the work of the Venerable Dharmapala almost from the very inception of the Society. He was a regular speaker at the various functions of the Society which he never failed to attend if he was in Calcutta. He was an eloquent speaker having received his training under the late Sir Surendra Nath Banerjee whose colleague he was in the political field for many years. Mr. Mookerjee's death is a great loss to the Society and we express our deepest condolence with the bereaved family.

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Chinese Buddhist student to study in Ceylon.

We are informed that Master Tan Hong Beng, son of Mr. Tan Kok Kee, one of our members in Penang, has reached Ceylon in order to prosecute his studies. He has joined the Ananda College, the leading Buddhist institution in the Island and will remain there till he completes the College course. Mr. Tan Kok Kee is a devout disciple of Revd. K. Gunaratana and wishes to give his son a thoroughly Buddhistic education in the home of his teacher. We hope more students will be sent to Ceylon from Penang and other places so that a link may be established between the Island where the pure form of Buddhism still prevails and other Buddhist countries.

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The Maha Bodhi Vidyalaya at Sarnath.

In our last issue we expressed the hope that the above School would be soon recognised by the Government as an English Middle School. We are glad to state that our expectation has been fulfilled. The General Secretary of the Maha Bodhi Society has received a letter from Mr. R. N. Kaul, Inspector of Schools, Benares Division, saying that the Government has been pleased to recognise the School. He is also informed that recognition has been given to the Hindi Middle School as well. The action taken by the Government will be welcomed by all interested in the development of the educational activities of this Holy Place. The Society will now be in a position to take another step forward in its educational scheme. A suitable building for the School is an urgent requirement and we trust the generous Buddhists will come forward to help the Society in this work. A beautiful plan has been prepared by Mr. Sris Chandra Chatterjee for the construction of which at least one lakh of rupees will be necessary. The building has been so planned as to complete it in several stages. We are immediately in need of 10 rooms for which Rs. 20,000 will be required. May we appeal to twenty generous Buddhists to contribute 1,000 rupees each so that we may be able to provide the much-needed accommodation for the classes.

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VAISAKHA CELEBRATION

APPEAL FOR FUNDS

The thrice sacred festival in commemoration of the Birth, Enlightenment and Mahaparinivana of the Buddha Sakya Muni, will be held under the auspices of the Maha Bodhi Society on the 14th May, 1938, at the following places:—Calcutta, Buddhagaya, Sarnath and other centres of the Society. Funds will also be sent towards the celebrations at Kusinara and Lumbini.

The programme of celebration includes the holding of public meetings, feeding of the poor, presents to hospitals, dana to bhikkhus and illumination of the sacred places. The success of the programme will depend on the funds available for the purpose. It is estimated that at least Rupees one thousand (Rs. 1,000/-) will be necessary to carry out the full programme. May we, therefore, appeal to the Buddhists of India, Burma, Ceylon and other countries to contribute this small amount and enable us to carry out the programme in its entirety.

Many of the readers of this journal may not know that the celebration of this sacred event was, for the first time, inaugurated in India by our Society in 1896 and ever since it has been continued without a break. Since then many other organisations have followed the example of our Society and the event is being observed at numerous places.

If all our readers make it a point to send their quota, it will not be difficult to make up the amount. May I appeal to each and everyone who can afford to send a contribution and help forward the Buddhist work in India.

DEVAPRIYA VALISINHA,
General Secretary, Maha Bodhi Society.
4A, College Square, Calcutta.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं। देसेथ भिक्खवे धम्मं आदि कल्याणं मज्झे कल्याणं परियोसान कल्याणं साथ्थं सव्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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THE BLESSED ONE

(Diary Leaves)

BY NICHOLAS ROERICH.

From the vastness of Siberia, where the old believers live in close contact with Buddhist Mongols, Buriats and Kalmycks, resounds the song about St. Iosaph. Others will call him St. Josaphat and will remind us that this word through broken Arabic means Boddhist. Let us listen to

some excerpts from chants, which one may hear from Siberian shepherds:

SON OF THE KING.

Oh, my Beloved Master!
Why hast Thou left me so soon?
Thou hast left me orphaned!
Grieved through all my days.
Oh, thou desert, the beautiful!
Accept me in thy embrace.
Into thy chosen palace
Peaceful and silent.
I flee, as if from a serpent,
From earthly fame and splendour,
From wealth and resplendent mansions.....
My desert, beloved, accept me!
I shall reach thy meadows,
To rejoice at your wondrous flowers.
Here to dwell my approaching years,
Until the end of my days.....

There is further a chant by St. Josaphat himself in praise of the desert:

Oh, Beautiful Desert
Accept me into they vastness,
As a mother her child ;
Teach me all goodness.
Into thy soundless repose
Into the palace of endless forests,
My beloved Mother,
Be kind and admit me.
With my whole heart I long for thee.
Upon golden kingly palaces
I do not want to look ;

From all the resplendent chambers,
From earthly glamour and glory
I run as from a serpent.
Oh, my desert, accept me
Though I'm restless and humble
In this transitory age
My young years I am ready
To avert from daily vanity.

Oh, bautiful Desert,
In thy love accept me.
Do not strike me with thy fears;
Let me walk into thy meadows
To admire thy countless flowers.
Magnificent is thy glorious garden
I am happy to remain with Thee.
The curly branches and rich grasses
Are swinging in caressing winds.
Let me stay with thee forever.
I shall abandon all earthly splendours.

Another song about St. Iosaph is chanted as follows:

From the desert an old Hermit
Comes to the King's Palace.
He brought with him
The beautiful precious stone.
Iosaph—son of the King
Asks Barlaam, the Hermit:
"Show me thy precious stone—
Seeing, I will tell its value."
"Thou canst even grip
The sun with thine hand.
But the value of this stone
Is beyond thy knowledge".

The son of the King admires
The garment of the Hermit.
Barlaam answers:
Weary is life in the desert.

After Barlaam left
Iosaph lonely remained
And was always in tears:
"I cannot live without my Guru!
I shall leave the kingdom
And shall enter the desert
I shall find Barlaam

My dear Desert
Lead me to the Hermit
And I shall serve him
Rightly, as to my father."

The Desert replied
To the ardent youth:
"Life with me is hard—
Forever remain in prayer"!

Around the name of St. Iosaph, the Prince of India, there are many chants devoted to life in the desert. We heard these songs in the Altai mountains. They sounded especially touching from the shepherds. On flowery hillocks one can see these lonely singers and no one could tell for how many ages the desert has listened to the same chants about the Blessed Indian Prince, about the Precious Stone and about the Wise Guru. Thanks to the uplifting beauty of these concepts the very solitude became majestic. It is true, that palaces were abandoned, but they were left for the beautiful desert.

Much depends on the circumstances under which one first hears some message. Perhaps if one heard first the

chant of St. Iosaph, the Blessed Indian Prince, in the turmoil of the city, it would not be so touchingly elating as amidst the vast blossoming uplands. Even at night, when a bonfire was alight, the desert did not become terrifying, because the shepherds knew that the desert is beautiful.

In the treasury of folk-wisdom much that is lofty and beautiful is stored. This beauty requires convincing chanting and that majestic surrounding under which it was created. In magnificent vastnesses one recalls vividly the renunciation of palaces for the sake of the beautiful desert.

The Blessed one touches the soil when He makes the Great Pledge!

* * *

I do not aver that all Bhikkhus alike need to toil on with deligence; nor do I aver that all almsmen alike have no such need. Those Bhikkhus who are Arahats, in whom the cankers are dead, who have greatly lived, whose task is done, who have shed their burthen, who have won their weal, whose bonds are no more, who by utter knowledge have won Deliverance—of such Bhikkhus as these, I do not aver that they need to toil on with deligence. And why?—Because they already achieved all that they can achieve and are incapable of slackness.

Kitagiri Sutta.

THOUGHTS CURRENT AND UNCURRENT

By Wayfarer.

Unitarianism: It cannot be doubted that Unitarianism is an off-shoot of Christianity. Its followers hold that it represents the real religion introduced by Christ and that Trinitarianism came into existence without his authority and was promulgated after his death by others. On the other hand Christians in general do not regard Unitarians as Christians at all, since they deny the Divinity of its Founder. As a matter of fact the human Christ is enshrined in the first three Gospels, which are called the Synoptic Gospels. Paul clearly states that Jesus was a mere man, having been "made of the seeds of David according to the flesh." Only two out of the four canonical Gospels give any account of the supposed supernatural birth of Jesus. The late Sir Alexander G. Cardew wrote in the "Rationalist Annual, 1935": "The earliest Christian documents are to be found in the Paulins Epistles and not in the Gospels. Paul knows nothing of the Virgin Birth. He lays stress on the Davidic descent of Jesus." According to Mr. H. G. Wells: "Of all the blood-stained, tangled heresies which make up doctrinal Christianity and imprison the mind of the western world to-day, not one seems to have been known to the nominal founder of Christianity. Jesus Christ never certainly claimed to be the Messiah; never spoke clearly of the Trinity; was vague upon the scheme of salvation and the significance of his martyrdom."

Raja Rammohun Roy, who tried to show his countrymen that real Hinduism taught the worship of one God, was greatly drawn towards Unitarianism. He held

that the sincere conversion of the few enlightened Hindus to Trinitarian Christianity is "morally impossible", but that "they would not scruple to embrace or at least to encourage. the Unitarian system of Christianity, were it inculcated on them in an intelligible manner." When the Raja visited England he was in great demand among the Unitarians with whose leaders he had corresponded for years. While in England he continued to the last in close communication or personal fellowship with the chief Unitarian families of the time, the Estlins, the Carpenters, the Foxes and the like.*

A UNITARIAN PRIME MINISTER: Mr. Neville Chamberlain is the first Unitarian Prime Minister of England. By many people in England he is not at all liked for pursuing a policy of "peace-at-any-price". But after all that is the policy which is favoured by all the Allies who fought and won the Great War and who have come to learn that war is fraught with danger to victor and vanquished alike. Only recently George Bernard Shaw has declared about the sanctity of treaties: "There is no such thing as a final settlement in this changing world. Herr Hitler has torn the Treaty of Versailles to rags and thrown the pieces in the teeth of the Allies." What did the Prime Minister who preceded Mr. Chamberlain do when the Nazi leader openly defied the quondam Allies and turned Germany's defeat into victory? They could only look on in a state of bewilderment. Lord Hugh Cecil has indeed given the present Prime Minister credit for performing his duties under the constitution thoroughly and conscientiously. The *Manchester Guardian* has

* "The Life and Letters of Raja Rammohun Roy", by Sophia Dobson Collect. (London ; Harold Collect, 1900).

observed: "It was absurd to regard the Constitutional Acts of Henry VIII as a perpetual moral obligation. If we lived in the reign of Henry VIII a Unitarian would not be in Downing Street; he would be burned at Smithfield. That Mr. Chamberlain has ceased to be combustible at Smithfield was due to the movement of enlightenment and toleration. Why should the Church not have the benefit of that movement in other matters?"

*
* *

To hold that the world is eternal or to hold that it is not, or to agree to any other of the propositions you adduce, Vaccha,—is the thicket of theorizing, the wilderness of theorizing, the tangle of theorizing, the bondage and shackles of theorizing, attended by Ill, distress, perturbation and fever; it conduces not to aversion, passionlessness, tranquillity, peace, illumination and Nirvana. This is the danger I discern in these views, which makes me scorn them all.

Aggi-vacchagotta Sutta.

THE DOCTRINE OF PROGRESS

By Dr. Benoy Kumar Sarkar.

No other doctrine should appear to be more dominant in the social thinking and constructive statesmanship of today than that established by Lapouge in *Les Séléctions Sociales* (Paris 1896). It is in his message to the effect that the annihilation of the Aryan is inevitable, that all the forms and processes of contemporary civilisation are but cumulatively heading towards regression and decay, and that, finally, progress cannot be considered to be the rational conclusion from the data of world-history that contemporary philsophy, sociology and politics find a challenge as well as a problem.[1]

The name of thinkers who, in recent years, have preached the doctrine of mankind's decline or regress is legion. From Spengler's *Untergang des Abendlandes* people have got the formula that the West is now headed for decay. Romain Rolland has popularized the notion that Western civilization is doomed. In the Italian demographist Gini's analysis of "the parabola of evolution" the European races are all exhibiting senescence with the solitary exception, perhaps, of the Italians.[2] American sociologists are not immune to this decline-cult, and some of them are anxiously discussing the question as to the decline in the natural fertility of the Fur-American population.[3]

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[1] *Les Selections Sociales*, chapters XIII, XV.

[2] Gini : *I Fattori Demografici dell'Evoluzione delle uomini* (Torino 1912), pp. 25-30, 36-40.

[3] Hankins : "Civilisation and Fertility", a paper for the International Population Union, London, 1931.

In all these decline-cults of today the student of sociology is being forced to grapple with the problems of social longevity, growth and expansion, and along with them, the question of social metabolism and transformation.[4] It is in and through social mobility, vertical or horizontal, that group metabolism manifests itself.[5] An examination of this dynamics of life or of the forces that serve to transform and reconstruct the races, classes, castes, and other groups ought therefore to furnish the fundamental logic behind all discussions bearing on the nature of decline and progress.

All through the ages there has been a type of mentality that is interested in viewing the things of the world from what may be described in general terms as a pessimistic angle of vision. And the pessimism of Jeremiads appeals more or less to every man and woman. The reasons are obvious. First, there is no possibility of denying the fact that there is a certain amount or kind of misery and suffering always present, no matter how well-placed the individual or the group. And in the second place, every honest intellectual can find in the sceptical attitudes and warnings or rather the "divine discontent" of the pessimists undoubtedly some very powerful aids to self-criticism and social regeneration. Indeed, it is to pessimism that the world owes many of the energistic adventures in the "transvaluation of values" and upward trends in civilisation. The value of pessimism as a constructive force cannot by any means be ignored.

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[4]Siredey : *Influence des Facteurs biologiques sur la diminution de naissance*, a paper for the International Congress on Population, Rome 1931.

[5]Sorokin : *Contemporary Sociological Theories* (New York 1928), pp 749-752.

In these discussions as in all others bearing on social life there is generally no difficulty about agreeing as to the fact of transformation going on around us. But it is, as a rule, while appraising the value to be attached to the social metabolism that the diversity of schools arises, each with its own shibboleth based naturally on personal equations. Spengler is convinced in his own way that the seventeenth and eighteenth centuries were more "creative" than the nineteenth and the twentieth, and there are many who ignore the beneficial influence of social assurance and other modern legislation on the standard of living and welfare of the masses.[6]

But even those who admit that economic and cultural progress has been advancing from group to group and class to class fail very often to realize that a great deal of the transformations generally known as class or "social" revolutions are at bottom expressions of "racial" ups and downs. It is these replacements or absorptions of certain races by others that constitute the anatomical background of world-culture. The eternal story of mankind is to be found in a nutshell in the stone implements of the Palaeolithic Ages, when the Mousterians had to give way to the Aurignacians and these latter were in their turn replaced by the Magdalenians and others, Migrations and race-contacts have always furnished the framework of organized social existence.[7]

In historic times the subversion of the Roman Empire in Europe and that of the Hindu and other Empires in Asia have spelt likewise the ascendancy of certain "racial"

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[6]The beneficial action of social assurance is admitted by Truchy in *Cours d' Economie Politique*, vol. II. (Paris 1934), pp. 418-419, 422 473-478.

[7]Quennel: *Everyday Life in the Old Stone Age* (London), Marshall; *Mohenjo Daro and the Indus Civilization* (London 1931).

elements at the cost of certain others. So far as modern Eur-Asia is concerned, all the different processes of social metabolism involved in race-mixture, race-submergence and race-uplift have been going on until we find that physico-anthropoligically the modern Indian's affinities with the ancients of his land are perhaps as problematic as those of the modern European with the ancients of his continent.

The world-process in group metabolism is visible under our very eyes in Bengal. In the social economy of Bengal there are some thirty tribes known as "aboriginals" constituting a diversified group of a million and a quarter, and representing some 3 per cent of the total population. The "big three" of these "primitives", namely, the Santals, the Oraons, and the Mundas, are statistically responsible for nearly two-thirds of this number. But while the "big three" higher "castes", the Kayasthas, Brahmans and Vaidyas, numbering something over three millions, have during the last forty years grown 137 per cent, the "aboriginals" have grown 319 per cent. The rate of growth is phenomenal, pointing as it does, to extraordinary "differential fertility."[8]

This numerical growth, important in itself as it is, acquires a fresh significance when one observes that the "aboriginals" are today more "Hindu" than "tribal" or animistic in religion. Nearly sixty-six per cent of the "big three" primitives are Hindu. As a qualitative transformation the Hinduization of the "aboriginals" is further interesting in another regard. The Hinduized aboriginals form a part, nearly 12 per cent, of what are generally called the "depressed classes" of the Hindu society.[9] We under-

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[8] *Census of India 1931*, Vol. V. *Bengal and Sikkim*, Part I (1933), pp. 441, 444, 448, 454, 480-484.

[9] *Ibid* pp. 840, 482, 485, 497, 498, 502.

stand, then, that the "aboriginals" of yesterday constitute the "depressed" classes of today. In other words, the social metabolism, which acts as a force in Hinduization hides the facts of, or prepares the way to, race-fusion and race assimilation.

Nor does the "qualitative" aspect of social metabolism stop here. Among the "big three higher castes", the Kayasthas were during the last four decades just below the Brahmans in number. But they were rising until today they have outnumbered the latter. In forty years while the Brahman has grown 24 per cent, the Kayastha has grown 58 per cent.[10] What is this growth of Kayasthas due to? Not all to "relative" fecundity or "natural increment" *i.e.* surplus of births over deaths as embodied in "differential fertility". A great deal is to be accounted for by invasions from other castes whose upward trends have been manifest for some long time. The non-Kayastha, perhaps one of the "depressed" of yesterday, has grown into the high caste of today. And in this, again, we have to register not only a vertical social or class mobility but a racial transformation as well. From the "aboriginal" to the "high caste" Hindu the gap may be great, but the bridging is sure and quite solid, even although slow. Social "stratification" is not rigid here, as Ammon would have us believe.[11]

Altogether, the Bengali people is expanding although it is undergoing a profound social metabolism, *i.e.,* a radical change in "class" character and "racial" make-up. The transformations that have been going on in Eur-America today on account of the pressure of the Slav upon the other races should appear to belong almost to the same

[10] *Ibid,* pp. 454, 492.

[11] *Die Gesellschaftsordnung und ihre natürliche Grundlangen* (1895).

category as those in India. As for the "quality" of "hybrids" or their capacity for carrying forward the torch of civilization eugenics is still discreetly inconclusive unless the exponent happens to have a conservative reform scheme on the anvil. But history announces that, notwithstanding the doctrine of Lapouge,[12] races may come and races may go but that civilization goes on for ever.

Attention may now be called to another field of group metabolism and social transformation. The net result of the total evolution has succeeded in making out of Europe a continent of 470 millions. India possesses 352·8 millions, *i.e.,* nearly three fourths of the population srtength of Europe. There is in contemplation the erection of a federal structure out of the different units of the Indian sub-continent. Naturally one encounters difficulties from the standpoint of *Geopolitik* (geopolitics), *i.e.,* of boundaries and group contacts. There is nothing exclusively Indian, oriental or tropical in these problems. The political anthropology, or rather the "geopolitics" of Europe even after the reconstruction of Versailles does not exhibit fewer and less inconvenient situations.[13]

Europe possesses some thirty-two or thirty-three different states independent of one another, each endowed with sovereignty, in international law. The prospects of Briand's Pan-Europa seem to be as remote today as they ever were. Measured by the European standard and according to European precedents India's natural constitution might be that of two dozen independent states. And that

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[12] *Le Séléctions Sociales,* pp. 65-70. 442-444. See the criticism of certain aspects of Lapouge's doctrine in A. Niceforo: *Les Classes Pauvres* (Paris 1905), F. Hankins: *The Racial Basis of Civilization* (New York 1925).

condition might not be condemned as a state of horrible disunion as long as the states system of Europe is guaranteed on the map by the League of Nations.[14] The multiplicity of states is not necessarily a damper on progress.

The problem of "national" unity may be examined with reference to smaller areas. Let us take one of the "nation-states" such as owes its origin to Versailles, say, Poland. The number or percentage of the Polish people in Poland will throw light on the question of relative social metabolism. The Poles themselves are barely half of the people, nearly, 53 per cent. The others are Ukrainians (21 per cent), Jews (11 per cent), White Russians (7 per cent), Germans (7 per cent), and so on. There are at least five different nationalities or language-groups in this new "nation-state". Thus the social metabolism of Europe does not know unity even in small states. From the standpoints of Durkheim, von Wiese and other sociologists, such as interest themselves in *Beziehungslehre* or the "science of relations" and social "forms" it is necessary to observe that in Europe as in India racial unity is not the dominant fact of nationality.[15] The doctrine of progress is not vitiated because of these multi-racial complexes.

Let us enter the domain of classes in "social" life and discuss some of the problems of "stratification". The nature of the remaking of man due to social metabolism and the reconstruction of the relations between groups will become clear from a new view-point. The fact that in England the

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[13]K. Houshofer: *Geopolitik der Pan-Ideen* (Berlin 1931).

[14]Woytinsky; *Tatsachen und Zahlen Europas* (Wien, Pan-Europa Verlag 1930).

[15]B. K. Sarkar: *The Politics of Boundaries and Tendencies in International Relations* (Calcutta 1926); Mallory: *The Political Handbook of the World* (New York 1937).

Catholics had to be emancipated shows that in certain respects they constituted for ages the "depressed classes" of the British people. We may take the continental regions as they are today and examine the relations between Christians and non-Christians, say, the Jews in Eastern and Central, and South-Eastern Europe. The Minorities Section of the League of Nations know quite well what they are. The "social" position of the Jews in the U. S. A. is another common instance of Christian prejudice *vis-à-vis* non-Christians with which the student of social morphology is familiar in the Western world.

Then, again, among Christians a peculiar aspect of social mobility is seen in the relations between Catholics and non-Catholics. The ecclesiastical law of marriage until a few years ago did not leave much room for intimate camaraderies between the different denominations. And in spite of the secularization of marriage laws the unities have failed to make much progress in intimate domestic life. Besides, the narrow "communal" spirit, as understood and condemned now-a-days in India, is embodied in the political parties of some of the powers, great, medium and small. As long as parties could be freely established, in pre-Fascist Italy, for instance, the *Popolari* was Catholic. The German *Zentrum* was likewise a Catholic Party. There is a Jewish Party in Rumania and its antithesis too, namely, the anti-Semite Party.

In the religious anthropology of Christendom researchers are aware of the many sects that Protestants have and the numerous doctrinal and other differences that distinguish the social strata from one another. The Christian missionaries in China are everyday aware of the pragmatic consequences of their diversities while dealing with the Chinese converts. They are perpetually at a loss

to answer satisfactorily such questions from the Chinese converts as the following: "Whom are we to follow, the Baptists or the Episcopalians, the Evangelists or the Presbyterians? Who is your Jesus? and who is their Jesus"? and so on.

It is clear that the last word of societal re-construction in the socio-religious sphere has not been able to remove the bones of serious contention from the Christian world. India can make no better showing. On the strength of inductive and statistical researches in social metabolism and transformation it is desirable to understand and to feel that there is something like identity, parrallelism and similarity between the East and the West. An adequate solution of "class-questions" has remained a desideratum still, with the most highly developed Indo-Aryans, Nordics and what not.

A great intsrument in the remaking of mankind in contemporary times has been the reduction in mortality both in Europe and India. On this point certain observations would be relevant. It is to be recalled that until 1905 Bavaria had an infant mortality rate of 248 per thousand living-born. The Bengal rate has come down from 221 in 1914 to 179. To-day Bihar has 148.[16] But this level was not attained by England and France until 1896-1905, by Italy until 1905-14, and by Germany until the post-war decade. At the present moment the Bihar rate is exceeded by Ukrainia, Bulgaria, Lithuania, Czechoslovakia, Egypt, Hungary, Rumania, Russia and Chile. High infant mortality is not the exclusive feature

[16] *Annual Report of the Public Health Commissioner with the Government of India 1932,* Vol. I (Delhi 1934), pp. 21-22: *Census of India 1931,* Vol. I. *India* Part I. (1933), p. 92.

of Indian climate or race and Indian religion or social habits. We find here a very important contribution to the problem of social metabolism from the field of comparative vital statistics.[17]

It should be proper to envisage the cost of social rejuvenation as a function of improvements in public health. From 1831 to 1871 there were five invasions of cholera in England, and during that period cholera and small-pox were as European as Asian. Typhus and Typhoid are likewise not exclusively Oriental diseases.[18] The processes involved in controlling these diseases in certain countries of Europe are well known. Down to 1848 there was no Public Health Act in England: and water supply and sanitary conditions, especially in industrial and urban areas, were notorious. In 1848 the first Public Health Act was passed but there was no organization to enforce the Act. It was not until 1875 that county councils were compelled to employ "medical officers of health" and inspectors of nuisance on a decent salary. About that time the *Reichsgesundheitsamt* (Imperial Health Office) was established in Germany.

Health is a tremendous financial burden. In England 22 per cent. of the local rates is spent on health alone, the next item being education which absorbs 19 per cent. From the standpoint of social metabolism it is clear that it is neither the Christian religion, nor the temperate climate,

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[17] Sarkar: *"I Quozienti di Natalità, di Mortalità e di Aumento Naturale nell' India attuale nel Quadro della Demografia Comparata"* (Proceedings of the International Congress of Population, Rome 1931, Vol. VI).

[18] For the history of cholera, plague and small-pox in Europe see Woytinsky: *Die Welt in Zahlen* (Berlin), Vol. I. (1928) pp. 110, Vol. VII, pp. 220-221.

nor the Nordic race, nor the general manners and customs of the people that has been able to stamp the diseases out. But in the first place, it is the law,—the fiat of the state,—that has controlled the diseases, revolutionized the sanitary habits, and transformed the character of the people. Secondly, it is the vast amount of expenditure lavishly bestowed upon the population that has succeeded in consummating the great remaking of society that has been accomplished to-day. The rôle of *étatisme* in class-metabolism and race-metabolism cannot be over-estimated.[19]

In India we have no Public Health Act and we are notorious for our lack of funds in regard to developmental or reconstructional projects. But thanks to our great publicist, Chittaranjan Das, the scheme of health centres was accepted by the Government of Bengal in 1925. The system comprises some 600 circles and is being financed by the District Boards. The Government's contribution is Rs. 2,000 per centre per annum. One can naturally expect that the chronological distance that one notices between Bengal or other Indian provinces and some of the advanced countries of the world in the field of health and sanitation is likely to be spanned with a more energetic functioning of the state both in legislation and public finance.[20]

Finally, I should like to touch upon technocracy as a metabolistic agent in group life. The distinction between the East and the West, historically considered, is not a

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[19] *Annuaire Sanitaire International 1928* (Geneva), England-Wales, p. 825, France, pp. 413-30, Germany, pp. 66-69, Italy, p. 537, Japan, p. 554. See also Truchy, *Cours* II, pp. 418-22.

[20] *Indian Sanitary Policy* (Calcutta 1927): *Annual Report of the Public Health Commissioner with the Government of India* (Delhi); *Statistical Abstract for British India* (Delhi), annual, section on diseases.

distinction in ideals or outlook on life but a difference in the grade or degree of the remaking of man. An objective measure is furnished by the achievements of technology. Down to the end of the Middle Ages there was hardly any distinction between the two wings of Eur-Asia in institutions or ideology, material and economic or cultural and social. The Renaissance in India and China and other parts of Asia, which was in certain cases the joint work of Hindus or Buddhists and Mussalmans, was more or less identical with that in Europe in so far as arts and crafts, literature, religious reform, etc., are considered.[21]

The dynamics of social metabolism, is so far as it "historically" happens to be indifferent to religion, race or region or rather affects them in a more or less uniform manner, should to this extent call for a considerable modification of the laws of *Wirtschaftsethik* for ancient and medieval conditions as propounded by Max Weber. His viewpoints on Hinduism and Buddhism are conventional and one-sided and not based on the Indian data of "positive" sociology.[27]

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[21]Sarkar : *The Positive Background of Hindu Sociology* (Allahabad) Vol. I (1914), Vol. II (1922), Vol. II, Part I, (1922), Part II, (1926), *Introduction to Hindu Positivism* (Allahabad, 1937); *Hindu Achievements in Exact Science* (New York 1918), "Hindu Political Philosophy" (*Political Science Quarterly,* New York, December 1918); "La Démocratie hindoue" (*Séances et Travaux de l' Académie des Sciences Morales et Politiques, Paris,* July-August 1921); *The Political Institutions and Theories of the Hindus* (Leipzig 1922); *The Futurism of Young Asia* (Berlin, 1922); "Aspects Politiques et Economiques de la Civilisation Hindoue" in *Revue de Synthèse Historique* (Paris 1930); "Die Struktur des Volkes in der sozialwissenscharftlichen Lehre der Schukraniti" (*Kölner Vierteljahrshefte für Soziologie,* 1931).

[22]*Gesammelte Aufsätze zur Religionssoziologie,* Vol. II. *Hinduismus und Buddhismus* (Tübingen, 1921), pp. 363-372.

But Leibnitz, Descrates and Newton, representing as they did the beginnings of exact science, registered the parting of ways for the Western world. And yet the new sciences did not bring about any economic and social transformation until the steam engine revolutionized the cotton industry in 1785. For the first time the West became differentiated from the East, or rather the "modern" began to evolve out of the medieval or primitive.

For nearly two generations, however, Great Britain the pioneer of industrial revolution, continued to tower above the rest of Eur-America into solitary greatness in the new field ushered into existence by modern technology. It was not until the middle of the nineteenth century that Germany and France could claim a place in the scheme of this new social morphology. By 1905 Germany had already caught up to the British achievements in technocracy, and the Anglo-German parity was established in industrialism.[23] In the science of social mobility it is not possible to think of a better illustration of "differential" group metabolism.

Not every European and American people has been able to march as fast as the German and the French. Many of the races in the Balkan Complex, Eastern Europe, and Latin America happen to find themselves in the technological and socio-economic conditions of Germany or of France such as she was about half a century ago, *i.e.*, in the earlier phases of the industrial revolution. The inequality

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[23]Sarkar: *Economic Development* (Madras 1926), "Indiens Entwicklung im Vergleich zu Eur-Amerika" (*Deutsche Rundschau, Berlin* 1930), "Aspetti e Problemi della Moderna Economia Indiana" (*Annali di Economia,* Milano 1930); *Die Entwicklung und weltwirtschaftliche Bedeutung des modernen Indien* (Stuttgart 1931).

of development is quite consistent with the facts of progress. It is more or less on the level of the "first industrial revolution" that India finds herself to-day. The profound transformations that are going on at present in the social structure of Germany, the U. S. A., Great Britain and France under the impact of trusts, rationalization, technocracy of the latest type, collectivization, public ownership, "social control" and "economic planning" are tantamount to nothing short of what may be called the "second industrial revolution".

The distance in "social metabolism" between the second and the first industrial revolutions is a distance of some two generations at the utmost. But there is a profound economic and psychological nexus binding the two. The two metabolisms have need of each other. The regions of the first industrial revolution must import machinery and part of technical skill as well as capital from those of the second industrial revolution for the normal functioning of their economic life. Incidentally be it observed that although the representatives of the feudal aristocracy like the land-holders (*zamindars*) of Bengal have contributed their capital to the modernization of their countrymen in technique, industry, science and culture, their combined financial resources cannot by any means be voluminous enough to promote an adequate industrialization of large areas inhabited as they are by millions of people. External finance must have to be imported. "Autarchy" is, therefore, being factually replaced by "interpendence", nationalistic sentiments and protectionist tariffs notwithstanding.

The industrialization of the undeveloped regions in India as elsewhere involves, therefore, a transformation of technique and social order, such as is well calculated to

furnish employment to the workingmen in the pioneering countries and thus help forward the elevation of these "industrial adults" to a higher standard of living. Durkheim's division of labour is operating once more to render the two metabolistic systems interdependent and usher into being a new international "solidarity".[24]

The sinister aspect of the technocratic predominance as embodied in the second industrial revolution is, no doubt, unemployment on a nation-wide scale, which looms so large in the economic crisis of the present day. But the first industrial revolution which is being consummated at the same time is well calculated to raise the purchasing power of the peasants in the undeveloped countries as well as the financial strength of the landowning and middle classes. It cannot fail to expand thereby the markets for articles, tools and implements, *Produktionsmittel,* "instruments of production", rail and road materials, "quality goods" etc.—such as are produced in the regions of the second industrial revolution.[25]

The establishment of industries—cottage, small, medium or large,—in the undeveloped countries, can in the long run be but an agent in the expansion of economic-power of the "adults". Paradoxically enough, in order to combat unemployment in the countries of the second industrial revolution their economic statesmen will have to work for the success of the *"Swadeshi* (indigenous industry) movements" in Eastern Europe, Russia, Asia and

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[24]C. Gide : *La Solidarité* (Paris 1932), pp. 162, 167.

[25]Sarkar : *Applied Economics,* Vol. I (Calcutta 1932), *Indian Currency and Reserve Bank Problems* (Calcutta 1934), *Imperial Preference visàvis World-Economy* (Calcutta 1934); P. K. Mukherjee : *The Economic Services of Zamindars to the Peasants and the Public As Anayzed by Prof. Benoy Kumar Sarkar* (Calcutta, 1934).

Latin America. So far as India is concerned, the Ottawa Imperial Preference is likely to be a help in this direction by safeguarding her markets in the United Kingdom as well as by facilitating the import of British capital. And as long as India is a part of the Empire Economy it is to the advantage of her peasants and middle classes that her currency be normally linked up with the British.

The evils associated with the second industrial revolution. namely, the phenomena of unemployment, should appear, therefore, to be practically counteracted to a considerable extent by the developments implied in the first industrial revolution. The prosperity of the "adults" is limited by and dependent on the increase in the wealth and purchasing power of the "youngsters" and *vice versa*. The two industrial revolutions of to-day thus constitute one complex, and societal transformation is tending to bring the East and the West,—the youngsters and the adults,—together on to the solider foundations of international co-operation. The world-economic depression bids fair to be but an item in the transition of entire mankind to a somewhat more elevated plane of living and thinking.[26] It is on the eve of an epoch of rejuvenation that the peoples of the world find themselves at the present moment. The facts of social metabolism *visàvis* social mobility may appear to be very complicated. But students of objective and statistical sociology are perhaps justified in having faith in the reality of progress accomplished in spite of pitfalls and in spite of unemployment.[27]

[26]S. C. Dutt : *Conflicting Tendencies in Indian Economic Thought* (Calcutta, 1934).

[27]E. Cannan : *A Review of Economic Theory*, (London 1929), pp. 421-422; Bouglé: *Socialismes Francais* (Paris 1932), p. 162. Hass : "Le Chomage et la transformation de l' éthique du dravail" (*Revue Philosophique*, Paris, November-December, 1934), pp. 387, 395.

My position in connection with the indifferentism of social metabolism to race, region, religion etc., can be well illustrated by the antimachinism and the hostility to technical progress[28] such as manifest themselves under certain conditions of economic development. Bouthoul has established an equation between the revolt against machines in France and England during the early nineteenth century and that in China and India today. The almost instinctive demand for a *"trêve des inventions"* (invention-truce) and the sentiments against technical progress and "rationalisation" that have seized mankind since the economic depression manifested itself in 1929 are almost universal. Bouthoul's analysis should furnish a fresh stimulus to the objective study of social metabolism.

This short study forces upon students of social science the necessity of emancipating themselves from the dogma of civilzation as being the "function" of a particular race. In the second place, they are called upon to conceive the social "strata", classes or groups in a community as fluid bodies incorporating diverse racial elements at every point of time. And finally, the metabolistic dynamics of group life, *i.e.,* the factors or forces involved in social mobility and transformation are found to be diverse and pluralistic for every region, religion, race, and class or stratum. Progress must consequently always be envisaged in terms of the upward trends of new regions, new races, new classes, and new forces. The eventual fall of the Aryan as suspected by Lapouge and Ammon does not and need not necessarily spell disaster to mankind and world-civilization. Culture is constantly being enriched or rejuvenated with new values.

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[28] G. Bouthoul: "Population et Progrès Technique" in the *Revue Internationale de Sociologie* (Paris), March-April 1935, pp. 189-191.

The doctrine of progress, therefore, has need to be adapted to these new facts and situations.[29]

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Pleasures of sense always have been, always will be, and always are painful in contact, always torturing and scorching. And those who are held by pleasure in passion's meshes, who are still the prey of pleasure, still afire with the fever of pleasure, still the votaries of pleasure and beside themselves,—all these actually find in the pain of contact with the pleasures of sense a change of sensation to what to them seems bliss.

Magandiya Sutta.

Greed is wrong, freedom from greed is right. Hatred is wrong, not to hurt is right. Delusion is wrong; to be free from delusion is right.

Maha Vacchagotta Sutta.

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[29]A. J. Todd : *Theories of Social Progress* (New York, 1924); W. E. Hocking : *Man and the State* (New Haven 1926), pp. 429-431; P. Sorokin : *Social Mobility* (New York, 1927); J. B. Bury *The Idea of Progress* (London 1932); H. E. Barnes : *The History of Western Civilization*, Vol. II (New York, 1935), pp. 1054-1055.

SOME RECENT CORRESPONDENCE ON THE RESTORATION OF BUDDHA GAYA

By P. P. Siriwardhana.

Immediately after the announcement that the last Ceylon Buddhist Delegation to India had succeeded in inducing the Bihar Ministry to agree to introduce Legislation to establish a Joint-Control Board to manage the Buddha Gaya Temple a local organization called Buddha Gaya Defence League offered some destructive criticism in a series of letters published in the "Ceylon Daily News". It accused Dr. Cassius Pereira of inconsistency in regard to the nature of composition of the managing board, attempted to throw mud on the delegates by misrepresenting facts, to wit, by saying that the expenses of all the delegates were paid by the Maha Bodhi Society which was incorrect and lastly, deliberately tried to belittle the work of the Maha Bodhi Society and other organizations and individuals in connection with this half-a-century old question.

A correspondent aptly questioned the League what it was going to defend when there was nothing yet to defend!

From the trend of thought running through all the letters of the League one could come to only one conclusion *viz.,* that all the credit of rousing public interest and of inducing the Ministry to agree to introduce legislation was due to the League whose only activity confined itself to writing a few letters to important men in India and Buddhist countries.

To clear certain incorrect statements made in these letters the following letter was published in the *Ceylon Daily News,* and I think it should be placed before the Indian public through *the Maha-Bodhi*

We are particularly unfortunate in our struggle to save Buddha Gaya from its desecrators. Resignation of Congress Ministry in Bihar just when the question of management of Buddha Gaya was to be settled by mutual agreement or through legislation will ever be deplored by every Buddhist. Without entering into Indian politics, let us earnestly hope that H. E. the Viceroy will enable the same Ministry to resume office with honour.

The letter referred to runs as follows:—

Buddha Gaya and Its Control.

SIR,

I do not think that anybody would understand what the Wellawatta League really meant by publishing their letter of 29-12-37 which was not only harmful to the cause it advocates but was also hurtful to all who had done anything for the restoration of Buddha Gaya. In to-day's issue of your paper (8th instant) one of the Secretaries of the League blames Dr. Cassius A. Pereira for not having persuaded the Maha Bodhi Society and the public meeting to accept the proposal of the Prasad Committee. He might as well blame Dr. Pereira for not becoming a lawyer. He also asks why Dr. Pereira has changed his mind. There appears to have been no change of mind on his part for he has already said that he was for the proposal from the time it originated.

When this proposal was made I was in Calcutta and had the privilege of taking the liveliest interest in this matter. My co-worker Brahmacari Devapriya and I had the honour of representing the late Chief of the Maha Bodhi Society on the Prasad Committee. We spent 3 days at Buddha Gaya recording evidence. We were then faced with a difficulty. The defendant was not there to present

his case. Then Mr. Rajendra Prasad sent a very humble note to the Mahant kindly to be present before the Committee or to send representative. But he was so discourteous that he did not even take notice of the request.

I was one of those who put themselves with the opposition—and with good reasons too. I used all my power—however humble it may be—to reject the proposal of Joint Control. When the Indian National Congress could not induce the Mahant to present his case before its own Committee we had the greatest doubt as to its ability to force its decision. Besdies, we were all for complete control.

From 1925 to 1927 the Maha Bodhi Society and other workers in the field did not sleep over the proposal. There was no need to hatch over a rejected affair. We worked incessantly employing various methods to strengthen our case and to educate the masses. How the Buddhist world was watching the progress of the motion introduced by a Burmese member in the Legislative Assembly, how the Sanatanists backed by Sankaracharya successfully attempted to delay the Bill being discussed, and how the Maha Bodhi Society and its supporters organised its activities in that connection must be in the minds of all, even of the League members. During the last so many years a large number of Bhikkus were sent to Buddha Gaya to spend the "Vas" season and to officiate in the temple in order to create an atmosphere of Buddhist influence. It is only a diehard partisan who could shut his eyes to these activities.

Now that the status of the Congress is infinitely better than what it was in 1925, it is highly advisable, as you have rightly pointed out, to accept the proposal and to work for complete control specially because, as Mr. Ratnayaka has said, the Congress members may go out of office at

any moment. Even now the proposal, I am afraid will not be accepted by the Mahant unless legislation forces it upon him. We have worked for the Holy Place for well nigh half a century and shall work for many more years to gain its complete restoration.

The League owes an explanation to a serious charge that could reasonably be made out from the terms of a reply from Mr. Gandhi published in your paper over the name of an Indian Pandit. The reply was to the effect that Mahatmaji dissuaded the Buddhists not to send Satyagrahakas to Buddha Gaya and that was the best thing that could be done for you meaning the Hindus who oppose the restoration. Why was the League silent about this in view of the fact that it was the League which talked loudly about sending a band of picketters to India?

Another point which is overlooked by the several correspondents is that in the League's original letter was embodied a para from a letter from Mr. Prasad. It ran "there is no decision as yet as to how Buddhist representatives will be appointed etc." This clearly indicates whither the wind blows. The League appears to be more anxious about sending its men to control Buddha Gaya than to send Satyagrahakas to wrest it out. Personally I had great admiration for the League; but its ungenerous act of minimising the excellent work hitherto done by other organisations and persons compels me to view it with suspicion.

Every Buddhist can and has a right to work for the restoration of our most famous vihara. Let us do our bit without ostentation. Singleness of purpose ought to be our guiding principle. Yours etc.—(*Ceylon Daily News*).

P. P. SIRIWARDHANA.

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ANAGARIKA GOVINDA'S SPEECH

At the Opening of the Govinda Hall in the Allahabad Municipal Museum.

LADIES AND GENTLEMEN,

My paintings have been wandering about in three countries. They have lived with me the life of a houseless pilgrim. From the blue shores of the Mediterranean through the burning deserts of Africa, the green paradise of Ceylon, and the eternal snows of the Himalaya, they have found their way to this sacred land of Aryavarta. And here their pilgrimage has come to an end because they have found a home,—in the material as in the spiritual sense—because they have not only been housed in a temple of art, but they have found a home as well in the hearts of many people here. This, indeed, is the greatest joy to me, because I am convinced that it is the highest function of art to remove the hindrances which keep us separated from each other and to unite us in a purer and nobler realm in which the brotherhood of the spirit is realised. My feelings of joy are intensified by the circumstances that my work has been placed in the company of the works of such masters like Nicholas Roerich and Asit Kumar Haldar, with both of whom I feel connected by the bonds of friendship and a common ideal. Whatever our differences in style and expression may be, one element is common to all of us: the deep reverence for the great message of ancient India and the firm conviction that the future of humanity will depend on the realisation of this message within each human being.

It is this religious impulse, put into the universal language of art which has made our ways meet. But to have made this meeting possible on the material plane as well, is the great merit of Pandit Vyas and Mr. R. C. Tandan, the indefatigable Secretaries of the Roerich Centre of Art and Culture, and the sympathetic attitude of the Chairman and the Members of the Allahabad Municipal Board to all of whom I feel deeply thankful.

It is indeed a unique and shining example for other cities what Allahabad has done for the cultural welfare of its citizens. As Tagore said in his message on the occasion of this function, the Allahabad Municipal Corporation is the only one in the whole of India which has taken a lead in the matter of establishing art galleries. Allahabad may be well proud of this testimony. People generally associate the idea of municipal work with the upkeep of buildings, roads and drains, and the extraction of taxes, but the Allahabad Municipal Board has shown that the cultural life of a city is as much the concern of city fathers as the so-called practical duties. The Allahabad Municipality has rendered a great service not only to the inhabitants of this town but also to hundred-thousands of visitors by maintaining this Museum which has been brought into existence by the zeal and untiring effort of Rai Bahadur Pandit Braj Mohan Vyas, and for which we all cannot be grateful enough. May his efforts be rewarded by an ever-increasing sympathetic co-operation of his fellow-citizens and may this noble work bear rich fruit for the benefit of the whole country.

Last but not least let me express my sincere thanks to Dr. Rai Rajeshwara Bali for his kindness to perform the opening ceremony of these halls.

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RIGHTEOUS RULER

By Bhikkhu Metteyya.

None but a Boddhisatta can become the sovereign of Ceylon, says an inscription of Mahinda the Fourth, and among the noblest of sovereigns was Parākrama Bahu II, the deliverer of his people from the foreign yoke, poet, scholar and mystic.

His reign was the golden age of Sinhalese literature and his own works excel in beauty and piety. So noble was the life he led that his daily routine was written down and given to posterity as a sublime example to emulate.

Before dawn the monarch awoke, and seating cross-legged, meditated on the three characteristics of Anicca, Dukkha and Anatta, next he meditated on the virtues of the Master and repaired with great joy to the temple of the sacred Tooth. He swept the holy temple with a brush made from the hair of his own head, offered flowers and perfumes, and listened to the Dhamma.

Each morning he gave books to those who needed them, and food and medicine to the sick. To pregnant women he gave whatever they wished, together with clothes and butter. To children he gave sweet foods and delicious drinks, to the aged pastes for the eye-brows, to cattle grass, and sweetmeats to crows, ants and other insects.

And in the morning, before going to his royal duties, five hundred times did he meditate on the Lord Buddha.

Daily he fed a hundred monks in the palace and gave food to one thousand three hundred people.

After breakfast he again meditated a hundred times on the virtue sof the Lord Buddha and performed his daily tasks to perfection.

The booklet called *Kandavuru Sirita* which describes the daily routine of the great king ends with the following blessing on future monarchs of Lanka:

"This auspicious isle of Lanka is verily the land of the Buddha, Dhamma and Sangha. Let those blessed kings who come to its throne in future work for the weal of the world and for the progress of the Sārana. Let them be full of compassion towards all living beings. In taxing the people let them be ever like the bee that takes honey without doing the lotus any harm.

"Let them win the people with charity, kind words, service and humility. Let them ever practise the ten kingly virtues. Thus doing, they will surely be great in this world and happy in heaven; and finally they will win the blessed Peace of Nibbāna."*

This illustrious monarch strove both day and night to serve his people and when during his last days, while lying in bed with a stroke of paralysis, and partially deprived of the power of speech, translated into Sinhalese the "Visuddhi Magga", or *the Path of Purity,* a work of the great Buddhaghosa. He also wrote the "Vana Vinisa Sanne" and composed the enthralling poem "Kav Silumina".

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* This remarkable manuscript, the *Kandavuru Sirita,* was discovered by Sir D. B. Jayatilaka among the Sinhalese books in British Museum.

His life was a perfect blending of virtue, valour and wisdom, and during his reign of thirty five years he showered infinite blessings on the people.

Still his victories wake the nation to valour, still his virtue wafteth its fragnance and still the fruits of his mature scholarship and the utterances of his divine wisdom inspire both student and saintly anchorite.

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Even as the river Ganges streams and flows to the ocean as its bourne and finds repose only in the ocean, so does Gotama's whole congregation, laity as well as bhikkhus, stream and flow to Nirvana as its bourne, finding repose only in Nirvāna.

Maha Vacchagotta Sutta.

NOTES AND NEWS

Sj. Devapriya's Visit to Burma.

Sjt. Devapriya Valisinha left for Burma on the 6th March last with a view to conveying the good wishes of the Maha-Bodhi Society to that country, and thus strengthening the ties between this Society and the Buddhists of Burma. The Journal has many supporters in Burma and it is hoped that Mr. Valisinha will be able to rouse a greater interest still among the educated Burmese in the activity of the Maha-Bodhi Society. He has already written to us expressing his satisfaction with the welcome he has received in Burma. Burma had in the past offered valuable help to the late Bhikkhu Dhammapala in realising his great mission and it may justly be expected that the political separation that has lately taken place will not affect the bond that united Burma to India on a spiritual plane, and that she will show the same generosity which has become traditional with her in aiding a Buddhist Renaissance in India. The Maha-Bodhi Society has directed all its resources towards this end. The task cannot be completed unless Buddhists all over the world co-operate for making the movement a success.

Mr. Devapriya proposes to visit Singapur and Penang after a month's stay in Burma. He has already visited a number of towns in Burma and addressed meetings explaining the objects of the Maha-Bodhi Society of which he is the General Secretary.

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International Buddhist University Association.

This Association has launched upon an activity for offering the message of Buddhism to the citizens of Calcutta with the assistance of a number of scholars who have specialised in different branches of Buddhism. Six lectures were delivered in the course of a month and half. The speakers included Dr. P. C. Bagchi, Dr. N. Dutt, Dr. Kalidas Nag, Dr. Satkori Mookerjee, and Professor Vidhusekhar Shastri. The lectures were well-attended and they will be continued in the future. It has been decided that if students desire to receive special instruction, seminars will be organised in which the teachers will discuss the more intricate problems to which justice can hardly be done in public lectures. These lectures are delivered four times a month according to a plan drawn up by the scholars who have agreed to work in behalf of the University Association.

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The Late Ven. D. Dhammapala.

The fifth death anniversary of the late Ven. Sri Devamitta Dhammapala falls on the 29th of April next. A commemoration meeting will be held on that day at the Vihara Hall in Calcutta which will be addressed by leading citizens of Calcutta. Paritta will be chanted and Bhikkhus will receive dana on the occasion. The workers of the Maha-Bodhi Society cherish the memory of the great Buddhist leader as an ever-present inspiration urging them to go forward in carrying out the mission which he had laid down in spite of all oppositions and difficulties that might hinder their progress. No one can forget his cheerful optimism and his unwearying toil in the great cause he had elected to serve.

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Sunday Meetings.

Pandit Girish Chandra Vidyabinode has been giving a series of popular lectures at the Maha-Bodhi Hall, Calcutta, every Sunday. The subjects he has treated of include The Four Noble Truths, The Path of Purity and the Buddhist ideas on the highest blessing and the highest achievement. His lectures are appreciated and they do not fail to attract a considerable audience.

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Anagarika Govinda Hall.

We are giving elsewhere in this number a speech delivered at the opening of the above hall at Allahabad by Anagarika Govinda. Our readers have no doubt seen reproductions of paintings executed by the Anagarika in the pages of the journal. They show not only a high technical skill but an imagination which is vigorous, original and controlled and directed towards the purposes of art by an insight into Buddhist life and tradition as well as into the history of this great country. The Allahabad Municipality is to be congratulated on the just appreciation it has shown of A. B. Govinda's paintings. We also congratulate the Anagarika on the well-deserved distinction he has received.

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Rev. Sangha Ratana.

The Rev. Sangha Ratana left for Ceylon on the 11th March last for reasons of health. He was working at Sarnath as an Assistant Secretary of the Maha-Bodhi Society. We hope he will be able to rejoin his duties within a short time with his health fully restored.

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New Buddhists.

The following gentlement were administered the five precepts a few days ago at the Dharmarajika Vihara, Calcutta, thus formally embracing Buddhism. Rev. Neluwe Jinaratana, the priest in charge of the Dharma Rajika Vihara, officiated on the occasion.

Mukul Chandra Sarkar.
Anil Chandra Sarkar.
Prafulla Kumar Sen.

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I do not say that the plenitude of Knowledge comes straightway:—it comes by gradual training, by gradual attainment and by gradual progress.

Kitagiri Sutta.

VAISAKHA CELEBRATION

APPEAL FOR FUNDS

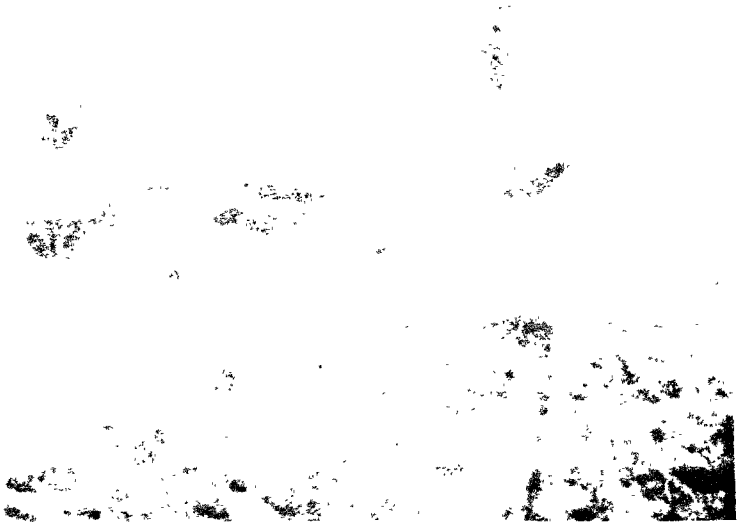
The thrice sacred festival in commemoration of the Birth, Enlightenment and Mahaparinivana of the Buddha Sakya Muni, will be held under the auspices of the Maha Bodhi Society on the 14th May, 1938, at the following places:—Calcutta, Buddhagaya, Sarnath and other centres of the Society. Funds will also be sent towards the celebrations at Kusinara and Lumbini.

The programme of celebration includes the holding of public meeting, feeding of the poor, presents to hospitals, dana to bhikkhus and illumination of the sacred places. The success of the programme will depend on the funds available for the purpose. It is estimated that at least Rupees one thousand (Rs. 1,000/-) will be necessary to carry out the full programme. May we, therefore, appeal to the Buddhists of India, Burma, Ceylon and other countries to contribute this small amount and enable us to carry out the programme in its entirety.

Many of the readers of this journal may not know that the celebration of this sacred event was, for the first time, inaugurated in India by our Society in 1896 and ever since it has been continued without a break. Since then many other organisations have followed the example of our Society and the event is being observed at numerous places.

If all our readers make it a point to send their quota, it will not be difficult to make up the amount. May I appeal to each and everyone who can afford to send a contribution and help forward the Buddhist work in India?

DEVAPRIYA VALISINHA,
General Secretary, Maha Bodhi Society.
4A, College Square, Calcutta.



THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं। देसेथ भिक्खवे धम्मं आदि कल्याणं मज्झे कल्याणं परियोसान कल्याणं साथ्थं सव्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. 46.] MAY B. E. 2482 / C. E. 1938 [No. 5

JHANA

BY P. VARJIRANAN, PH.D. (Cambridge).

The word Jhāna, which corresponds to the Sanskrit "Dhyāna," has a wider meaning than the latter. It implies essentially "concentration" or "meditation," and in its Buddhistic use embraces not only that extensive system of mental development, but also the psychological process of transmuting the lower mind into the higher, from the form-

worlds, through the formless, to the summit of spiritual progress in religious training. The term from its usage in the Pali scriptures is often very abstruse and needs elucidation which will include both its canonical and commentarial interpretation.

According to its canonical usage and commentarial exposition, the word Jhāna has two possible meanings. On the one hand it means "to contemplate" (Jhāyati) a given object or "to examine closely" (upa-ni-jjhāyati) the characteristics (lakkhana) of the object: and on the other it means "to burn, to eliminate" the hindrances, or lower tendencies of mind, which are detrimental to higher progress. In the latter meaning it is connected by Buddhist commentators with the verb "Jhāpati" "to burn." Although the derivation from "Jhā" 'to burn' is not etymologically sound the commentary illustrates a recognized meaning of the word.

Thus the definitions of 'Jhāna' in the commentaries give two derivations of the word, tracing it from "Jhāyati," "to think" and "Jhāpeti," "to burn." The verb "Jhāyati" occurs very frequently in the Nikayas in the sense of "meditate", (M. i. 46, 118, 243, etc.) and the verbal nouns "Jhāyi" (he who meditates) is used in the sense of "meditator" (M. i. 334 ; iii. 13 ; S. iii. 263 ; A. V. 426, etc.)

But the verb "Jhāpeti" used to define "Jhāna" is found only in one place in the text. "Ajātaṃ jhāpeti jātena jhānaṃ tena pavuccati," "it burns the unborn through the born, therefore it is called "Jhāna". (Paṭisambhidā-magga, p. 101. Siamese Ed.)

In Mahānāma's commentary thereon we find, "He who has this "Jhāna" born in his inner being, burns up the passions ; thus he destroys them ; hence this state, (lokuttara jhāna), is said to be the Jhāna in the sense of "to burn".

In the Jhāna fomula given in the canon Jhāna is attributed to the five psychic factors, viz., Vitakka, Vicāra, Piti, Sukha and Ekaggatā, which are induced by the expulsion of the five hindrances through meditation. It should therefore be noted that there is no actual Jhāna apart from these five factors, which raise the mind from the lower plane of the senses to the higher state of purity; and the mind associated with them is said to be "Mahaggata," extended or developed.

In the ordinary state of mind these factors appear occasionally as the common elements of psychological proccesses. But then they arise as the conditions of the complex state of sensory emotion or sensation and do not correspond to Jhāna, for Jhāna is to be attained by entire freedom from sense desires and evil thoughts.

The mind that lusts after sense stimuli is not, and cannot be concentrated upon an object of a salutary nature. The mind that is harassed by ill-will cannot proceed towards one-pointedness. The mind that is submerged in sloth and torpor is not fit for intensive mental work, obsessed by worry, remorse, distraction and agitation, the mind does not repose; struck by perplexity, it does not approach the path that leads to the attainment of the Jhāna state. Thus these five: sensuous desire, aversion, sloth and torpor, distraction, agitation and perplexity, are inimical to Jhāna and are therefore called "Nīvarana Hindrances". Such hindrances must be eliminated by a systematic practice of contemplative exercises.

Of the five constituent factors of Jhāna, Vitakka (alluded to as "Sammā-sankappa"—Vibhanga, 257) means the Right thinking or meditation on a given object (Kammaṭṭhāna) which eliminates sloth and torpor, and applies the mind and its concomitants to the object of con-

centration. This exercise itself is called Jhāna in the sense of "Jhāyati," but it is not "brooding" or "musing".

Vicara, which means the "sustained mental application" to the same object with a view to "investigation" (anupekkanatā), keeps the mind continually engaged in the exercise of right understanding; and thereby doubt is removed.

Piti, or zest, arising in opposition to ill-will or aversion, brings about by degrees an expansion of interest in the same object. This intensive state of rapture or zest arises infusing the whole being of body and mind.

Sukha, or "pleasurable, reposeful, happy feeling," which is invariably consequent upon Piti, diffuses zest, expels distraction and agitation, and leads the mind to concentration.

Finally, Ekaggatā, concentration being intesified by the other four coefficient factors constitutes one-pointedness of mind with the expulsion of sense desire. When these five factors arise in the mind, thus eliminating the five hindrances, the first stage of Jhāna is attained. This Jhānā being the transition of consciousness from the plane of sense stimuli, is said to be "the escape from sensuous desires." The Buddha is said to have attained this first Jhāna even in his childhood and this Jhāna was his entry into the path of enlightenment. (M. i. 246).

When this Jhāna is attained for the first time, the Jhāyin experiences a new life, a new vision, a valuable reward for his effort, unlike anything he has ever before experienced. His whole being is suffused with indescribable rapture and happiness, born of inward peaceful solitude.

But this is not an ecstasy which may be defined as an abnormal state of consciousness or the heightening of the consciousness of an aesthetic kind. Now is this a state of

trance (Dhāyana) or self-hypnotization, which may be defined as mystical communion between the soul and higher powers, or a quasi-religious exaltation.

As defined in the Pali Canon (Cf. M. i. 294 ; Vibhanga 257) Jhāna is the five factors (*i.e.* Vitakka, etc.) which constitute the process of thinking upon the given object and the burning of Hindrances. The consciousness associated with them is transmuted into the super-normal consciousness belonging to the Rupa world, the plane of higher existence impervious to sense stimuli.

Higher Jhāna.

The systematic elimination of the factors of the first Jhāna produces the higher stages of Jhāna, intensifying inward peace at each stage. There is a supplementary method of the training of Jhāna whereby the Jhāyin acquires the ability to reflect upon the first Jhāna just attained or upon one of its five factors, whenever he pleases, and for so long as he pleases, without sluggishness in reflecting. In the same way he acquires the abliity to enter into the state of Jhāna, to remain in it as long as he wishes, to emerge from it whenever he wishes, and to review or recollect it.

The first Jhāna, accompanied by Vitakka and Vicara, is not entirely calm, for it still has the waves of attentive, sustained thinking. The absence of them would result in greater calm. The Jhāyin realizing this strives to dispense with Vitakka and Vicara. In the course of practice his mind rises in zest, happiness and one-pointedness, which constitute the second Jhāna, born of concentration, tranquillity, developed exaltation of mind.

When the second Jhāna is thus attained the Jhāyin must be well practised in the fivefold ability as was said above. Rising from the second Jhāna when it has been

perfected, he perceives the fault therein: It is weakened by the emotion of zest, which is a perturbed condition of mind .

He then strives to cease hankering after the second. When he repeats his meditation the third Jhāna arises, devoid of zest, but with happiness and concentration. He abides therein with equanimity and mindfulness, maintaining the process of consciousness in a well-balanced state. This Jhāna is the most blissful, and exceedingly sweet state ; for it is free from even the slightest disturbance. But even this state of consciousness has its weakness, owing to the gross nature of the feeling of happiness it is unstable. Giving up the hankering after this Jhāna, the Jhāyin now strives to attain to perfect calmness neutralizing the feeling of happiness. Then the fourth Jhāna arises, accompanied by a neutral state of feeling in regard to his body and mind and by pure mindfulness born of equanimity. It is in this stage of Jhāna that the Jhāyin experiences neither bodily pain, nor happiness, neither mental pain nor pleasure. He has now neutralized individuality, he is remote from lust and hate, since their cause is now destroyed, namely discrimination between the pleasant and unpleasant. The consciousness in this Jhāna is associated with perfect mindfulness and unmodified equanimity free from all attachment to the world of the senses. All the activities of the lower mind are completely arrested and the current of mental flow towards sensation is checked. So there ensues in this Jhāna that mental emancipation (cetovimutti) in which the reaction of the mind to external stimuli is inhibited. (M. i. 296.) But the Jhāyin who has attained to this Jhāna consciousness is not by any means in a state of hypnotic trance, or subconscious state,as it were, produced by auto-suggestion. On the contrary, he is intensely con-

scious and mindful of the object whereon his mind is concentrated. With perfect stillness of body and mind, he abides descerning the condition within himself. (A.V. 209.). One residual content of the fourth Jhāna consciousness, which is dominated by sublimated and clarified mindfulness, the result of perfect equanimity, gives rise to inward vision or instuition.

It is this Jhāna that opens the entrance to higher knowledges (abhiññā), including psychic powers, and to self-enlightenment. It is therefore called "Pādaka" or basic Jhāna in the commentaries.

These four stages of Jhāna, (which are later expanded to five), together with the method of their attainment, are to be understood as embraced by the term "Jhāna."



THE BUDDHA AND THE NATIONS

By T. L. Vaswani.

May 14 is sacred to the memory of Gautama Buddha. Millions pay him homage. Picture after picture is drawn in the Books of this mighty Teacher of the East. One picture is specially dear to me. The Teacher sits in the Forest, yet not cut off from communication with men and women. They come to him from far and near. They come to listen to him, to gaze at the calm beauty of his face and take with them some strength for work in the world. A mother tells her little boy to be quiet as they approach him:—"Hush! make no noise! The Buddha is speaking holy words!"

And the holy words of the Master have but one dominating idea,—the peace of life cometh through self-renunciation. "Save by renouncing," says the Teacher, "no safety can I see for living things."

A farmer who has lost fourteen oxen sees him in the forest seated cross-legged and with a wondrous beauty and calm on his face. The farmer says:—"It is good to be like unto this man: he loses no oxen! And for him there never comes at dawn a man chiding him for debts and saying: "Come pay! Come pay!" Therefore a happy man is he!" Happy indeed,—for he,—the Buddha has found the Secret in Non-Possession: he walked the way of self-renunciation.

Life today, is full of restlessness; there is world-weariness. I recall the words put by a Russian Novelist in the mouth of a doctor who feels the dulness of life and who therefore, eats enormously whenever he gets a chance,

"Yes," says the doctor, "if one thinks about it, you know, looks into it and analyses all this hotch potch, if you will allow me to call it so, it is not life but more like a fire in a theatre." And I recall the words of the Buddha: —"The world is on fire!" It is the fire of *trisna, tanha,* "desire". Modern life is full of flaming unrest. But the Buddha who looked at life directly as a seer also saw the right remedy. The remedy or unrest is self-renunciation. And if this ancient gifted nation can still be true to this ancient vision of the Buddha and the Rishis in a world of scramble and strife, India will re-arise to heal the Nations.



ART AND EDUCATION

By Anagarika B. Govinda.

Art is one of the most important factors in the life of a nation. The only thing that has survived of the great civilisations of the past is their art. All their material and political achievements have vanished, and even where they have been recorded, they are insignificant details as compared to the powerful impression which the art of those civilisations has left in our mind.

If we think of Egypt we at once remember the pyramids and massive temples, the huge statues of kings and sphinxes, and the beautifully decorated tombs. The name of Greece will conjure in our mind the wonders of the Akropolis, the divine beauty of statues and vases, and the words of its thinkers. Ancient India continues to live within us in the great epics like the Mahabharata and the Ramayana, in the colourful stories of the Jatakas, in the paintings and sculptures of Ajanta and Ellora, in the immortal reliefs of Mahavalipuram and in the innumerable monuments of architecture all over the country.

Art distinguishes the civilised man (or I should rather say, the cultured man) from the savage. Art is the creative power in man, the formative faculty: because creation does not mean material production but the giving of form. An abstract idea has no power until it is put into a perfect form by an artist, whether he is a poet, a painter, a sculptor, a musician or a great thinker who is

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(Presidential address delivered at the Mahila Vidya Pith, Allahabad, at the opening of the Convocation Art Exhibition, 1938).

an equally great master of words. Art means character. It presupposes character and it creates character.

Religion can propagate itself only through the medium of art. A collection of moral laws or rules of conduct is not yet religion. A collection of facts or statements, however true they may be, do not make a philosophy. Only if there is something that arouses the imagination that calls up an 'imago', a mental picture (eidos, as Plato would say) which converts the abstract into a living reality and combines the various concepts in an organic whole ,only then a religion or a philosophy comes into existence. All the great spiritual leaders of humanity have been artists. This is why all great religions have inspired art. And they are living forces as long only as they continue to do so.

This shows us the important rôle that art plays in education. Only what appeals to the imagination, to the formative, creative faculties of the young has a lasting and beneficial effect. All the other things that are imposed upon the young mind are dead ballast. They will produce imitativeness instead of creativeness, they are liable to produce apes instead of men. What is needed, therefore, in education is the strengthening and cultivation of these formative faculties. Instead of stuffing the mind with all sorts of things we should preserve its pliancy and alertness. What we need is open eyes and open hearts; and there is no greater eye and heart-opener than art.

There are many channels through which the blessings of art can be disseminated ; poetry, music, sculpture, and painting. We are especially concerned with the latter to-day, and therefore I shall say a few words about the educative value of painting.

It is perhaps the most direct way for the cultivation of formative faculties because it stimulates self-expression,

imagination and concentration at the same time. It provides a technical training, a mental training, and a cultural training.

The technical training is achieved by decorative designs in the beginning and by sketching from nature in the more advanced stage. In this stage the most important mental training sets in: the student begins to see *consciously*. His power of observation and definition is multiplied in the same measure in which he pursues his study. He discovers nature, and at the same time he becomes sensitive to beauty. When introducing colours into his sketches, his colour-sense will be awakened to such an extent that very soon he will be able to see colours in nature which formerly entirely escaped his attention. Quite apart from the aesthetic education which drawing and painting provide, a distinct improvement of mental and physical qualities is achieved.

The cultural training consists in the study of the great art of the past as well as of the works of great modern artists. Here is the place where tradition comes in and where on account of the previous training the student is able to appreciate the works of other artists intelligently and where he has acquired sufficient style of his own (if he is gifted at all) to escape the danger of slavish imitation.

The object of a school painting class is not to produce artists (art is a vocation and not a profession) but to awaken the creative faculties, to strengthen the power of concentration and to cultivate the appreciation of beauty and harmony.

The contemplation of the Beautiful according to the Buddha's teaching, makes us free from all selfish concerns, it lifts us to a plane of pure happiness, it creates a foretaste of ultimate liberation. Art, as the manifestation of the

Beautiful and the purity of vision, is therefore the greatest and most constructive power in man, which is able not only to produce individual happiness but to create happiness in others as well. It is, as I said, a charcater-building and consequently a society-building force. A man who has developed concentration and self-control will act intelligently and with restraint. Buddhists, therefore, in conformity with ancient Indian traditions, value art as Yoga and cultivate it, not merely for the sake of its products, but because the execution or the contemplation of a work of art is a creative effort which arouses and keeps alive the best qualities in a human being. A man who through the training of art has refined and strengthened his faculties of observation, will be able to understand the mind and the actions of others and the needs of his fellowmen. One who has cultivated a sense of harmony will avoid discord and quarrel and will not tolerate dirt and ugliness, disorder and vulgarity in his surroundings. He will establish peace and harmony among others by his own example, and those who regard art or beauty as a mere luxury will discover that it contains all those practical elements by which most of our social problems can be solved. Because art translated into the language of our daily life means simplicity, cleanliness and health (both in the physical and in the spiritual sense), a sense of proportion and co-ordination (the sine qua non of every form of organized life, be it a home, a family, or a state) and the loving attention for even the smallest details of our surroundings (because in a work of art every detail is important). These are the qualities which art has to teach us and which are the aim of every true education, because they are the qualities which build up a community, a nation, and finally, a state.

SELF-SACRIFICE

By Bhikkhu Narada

Once upon a time there was a very holy hermit dwelling in a forest. He was not alone, for he had a very obedient disciple named *Ajita.*

One day as they were wandering in the forest they saw at the foot of a hill a starving tigress, together with her three cubs, almost on the verge of death.

Both mother and her cubs loved life dearly. They longed to live. They did not desire to die, although as animals they were not living a life of comfort and ease. Such is the nature of this Sansara! Everybody, rich or poor, clings to life. It is only a perfected Saint—an Arahant —who is indifferent to death.

Now the poor cubs drew near the mother to suck milk. Alas! her hunger was such that the loving mother, who loved her life more than her dear ones, was about to devour her own cubs.

The kind-hearted hermit saw from above this pathetic sight and was deeply moved.

"Go, dear Ajita," he said, "and fetch a corpse to give to this dying tigress".

In obedience to his master he went in search of some food.

Making this a pretext to dismiss his disciple he thought:—

"Why should I search after meat from the body of another, whilst the whole of my body is available? Not

only is the getting of meat in itself a matter of chance, but I should also lose the opportunity of doing my duty.

"This body being foul and a source of suffering he is not wise who would not rejoice at its being spent for the benefi of another. There are but two things that make one disregard the grief of another ; attachment to one's own pleasure, and the absence of the power of helping. But I cannot have pleasure whilst another grieves, and I have the power to help ; why should I therefore be indifferent?

"I will therefore sacrifice my miserable body by casting myself down the precipice, and with my corpse I shall feed the tigress thus preventing her from killing her young ones, and also the young ones from dying by the teeth of their mother.

"Furthermore by so doing I set an example to those who long for the good of the world ; I encourage the feeble ; I rejoice those who understand the meaning of charity ; I stimulate the virtuous . . . . And finally that opportunity I yearned for, when I may have the opportunity of benefiting others by offering them my own limbs I shall obtain it now, and so acquire before long Samma Sambodhi."

Reflecting thus, even before his good disciple turned up, he cast himself down the precipice and fell down dead before the dying tigress. Instantly she feasted on the flesh of this great being and appeased her hunger.

One precious life was lost ; four less worthy lives were saved.

To us it was a loss, but to him it was a gain.

In our eyes it is sad and foolish ; in his eyes it was great and noble.

A rare occurrence indeed! Nay, A supreme sacrifice which baffles our imagination!

The hermit's gift was certainly an exemplary one. His life he gave, not because he did not love his own, but because his love for others was boundless. *He sacrificed his life for the sake of a principle.* He risked one life, precious as it was, to save four lives of his fellow-beings. His span of life was shortened ; the achievement of his ideal of Buddhahood was quickened. Nearer he drew to his goal by this noble act of self-sacrifice.

The pupil who went in search of food returned in haste, but to his astonishment he found his beloved Master missing. He looked down the precipice and the heap of bones met his eyes.

He understood the story.

Where the bones lay he erected a *stupa* in memory of his Master.

In such wise do great men immortalise their names.

Our bodies perish ; Our deeds survive.





Members of a Deputation to the Siamese King headed by Dharmapala to bring sacred relics from Siam to Ceylon.

WHAT DID THE LORD BUDDHA TEACH ?

By Bhikkhu B. Ananda Metteyya

One day the Lord Buddha, passing through a forest, picked up a handful of leaves, and holding them in His hand, asked His disciples as to which were greater in number, the leaves in His hand or the leaves in the vast forest. They replied that the leaves in the forest far outnumbered those in His hand. Then the Lord Buddha rejoined: In exactly the same way, O Brethren, what, I have expounded to you is far less than what I have not expounded; and what I have expounded to you is that the realisation of which conduces to your salvation. I have expounded to you that there is suffering, that there is the cause of suffering, that that there is freedom from suffering, and that there is a way leading to freedom from suffering.

On another occasion, admonishing His followers He said: "Do not think, Brethren, thoughts, such as worldly-minded do: the world is eternal, or the world is not eternal, the world is finite, or the world is infinite; concentrate, Brethren your thoughts on suffering, on the cause of suffering and the cessation of suffering.

Why did He thus advise His disciples? And why did He not make an attempt to solve the problems as to whether the world was eternal and the like? Such problems might be exciting and stimulating to the curiosity, but in no way did they concern His aim. So He swept them aside as usless, for the knowledge of such things was not tending to one's well-being.

At this point, some critics, owing to their inclination to disparage Him, and some others, owing to their pure ignorance accuse Him of neglecting such problems. They say such questions must be asked and must be answered one way or the other to satisfy the inquirer. The Lord Buddha, however, foresaw that to speak to them on things which were of no practical value and which were lying beyond their power of comprehension was a waste of time and energy and that to advance hypotheses about such things was but to divert their throughts from their proper channel and to damage them.

Once a physician paid a visit to a village of which all the inhabitants were suffering from a serious illness. Seeing their pitiable situation he went on ministering to them. Meanwhile, some of the patients who had not even a slight understanding of their situation were day and night busy discussing over theories of no practical importance. They came to the physician and told about their discussions and asked him to clear their doubts. Although he knew the solution, he declined to set it forth, as he saw no good in doing it. He saw his explanations would not appeal to them because they would be too profound for them to understand and that his answer, as it would be against their long-preserved traditions, would hurt their feelings and consequently there would be no end to discussions, and that thus it would stand in the way of his ministering to the sick. "If the result will pay for the trouble," he thought, "it is worthwhile to work out, at any cost, these problems; but as the case is otherwise here, it is better to leave them aside." So he explained to them the futility of probing into such problems, and went on carrying his service to the sick as usual.

Just like the wise physician in this story, the Lord Buddha saw that if He were to go out of His limits within which He confined His teaching, and were to touch upon the questions of no practical value, it would be merely a waste of His valuable time ; that it would add to useless discussions too. So He refused to give any consideration to such problems. They may be very interesting apparently, and yet, as speculations concerning them tend to no profit, and have nothing to do with life, they scarcely interested Him. As they did not concern His aim, 'He was silent upon such questions.

Many were the questions always discussed by theologians and metaphysicians, but over their solutions there was never unanimous aggreement. They discussed and discussed wasting their time with no profit at all. The Lord Buddha strongly condemned such metaphysical speculations as "the jungle, the desert, the puppet-show, the entanglement of speculation accompanied by sorrow, which have nothing to do with one's salvation."

Whether the universe is finite or infinite, whether it has an origin or not, whether the world is eternal or not, it remains a fact that everybody, at every moment, goes closer and closer to death, that all the so-called joys and pleasures are at last devoured by death. So the Lord Buddha frankly stated that His sole problem was how to put an end to all that suffering. To express the futility of metaphysical speculations, He gave a parable; the parable of the wounded man He said: A man was pierced with a poisoned arrow and wounded to the point of death, and his friends and relatives brought to him a surgeon. As the surgeon was about to pull out the arrow, the patient says "I will not have this arrow pulled out until I am informed who the man is that has wounded me, to which

family does he belong, whether he is tall or short, whether his bow was small or large, whether the bowstring was made of cat-gut, wire, sinew, cord or bast, whether the shaft of the arrow was made of reed or rush, with the feathers of which bird was it feathered, whether its point was plain or crooked. The patient would be dead and gone ere ever one could point out all this. Just so is the man who says "I will not follow the Dhamma unless it explains to me whether the unverse is finite or infinite and so on. He would die a slave of suffering but would never understand those things. And whether those things are so or not so, it remains a certain fact that there is sorrow, pain, grief and despair; and it is the way leading to cessation of these ills that I teach you.*

Suppose there are some men confined within a prison. They have bandages over their eyes and so do not know where they are. They while away their time—some playing with toys, some forming opinions about the shape and height of the pillars and walls of the place, some others counting the pebbles and sand on the floor and doing such-like things.

There was no end to their quests and discussions. Those were great problems with them, which they thought were the most necessary things they should get solved. One day there came a visitor. The prisoners gathered round him and told him of their discussions. The visitor said "why do you bother about such useless things? What does the knowledge of the shape and height of the walls and pillars do for you? What practical bearing has it upon your life? Why do you waste your time over unnecessary things?

*This parable is given in detail in the 63rd Sutta of MAJJHIMA NIKAYA.

Isn't it your duty to understand first your present situation, that is, that you are in a prison, and to find a way out? You have bandages over your eyes and so you do not see that you are in a dark prison. I am ready to help you to remove them from your eyes." Some of them understood the value of his suggestion, and so followed his instructions. They could get their bandages removed. They saw a little in darkness, followed in the way shown to them, and thereby got out of the prison.* Like the visitor who took no account of the useless questions of the prisoners, the Lord Buddha treated metaphysical speculations as not worth regarding. He, thus, steered clear of all such speculations, and His only aim was to enlighten suffering humanity on their pitiable situation, that is, that they were subject to suffering; and then to instruct them on the way to get rid of it. "One thing only I teach you now as formerly", He said, "and it is but the existence of suffering and its cure".

As one who sees a house on fire, calls out to men who are in it and points to the way out and asks them to make a speedy exit from it, so the Lord Buddha saw the world ablaze with the fire of various kinds of ills, and paying no regard to the useless discussions of the inhabitants thereof, which would but result in delaying their exit therefrom, called them out saying "Enough of your talk. See and understand that you are subject ot suffering; here is the way to get out of it; work out your salvation with no delay."

Thus the Lord Buddha dealt only with the problem of suffering and its cure. He tabulated every thing He

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* This Parable is fully given in BHIKKHU SILACARA'S 'LOTUS BLOSSOMS,' p. 82.

taught under four heads and called them Four Great Truths. The essence of His teachings is contained in these four princeples, and they are, namely, the Truth concerning Suffering, the Truth concerning the cause of Suffering, the Truth concerning the Freedom from Suffering and the Truth that leads to Freedom from Suffering.

Did He not sometimes make a mention of things other than these. Certainly He did. He did it using them as illustrations for His lessons of morality, but with no particular interest in them, just as a consummate chess player uses his pawns.

"Best is the Eightfold Way: of truths, Four Words,
Dispassion is the best of states of mind.
Best of all two-footed creatures he who hath the seeing eye".

(DHAMMAPADA, *Mr. Wood Ward's Translation*)

BUDDHISM AND FREE THOUGHT

By R. J. Jackson, London.

Some years ago a friend of mine gave an address on "The Religion of a Free Thinker". He prefaced his picture by saying that at first sight the terms 'free thinker' and 'religion' seem quite incompatible, for, what can a free thinker have to do with religion except to do away with it? To become a free thinker truly we must cast off all mental fetters; we must entirely eliminate prejudice and superstition. We must become worshippers at the shrine of Truth —the most holy thing in the world. How many of us have done that? We must have that true humility of mind and heart that will make us recognise our own limitations. As Professor Karl Pearson the author of "The Grammar of Science" has pointed out:—"To become a Free Thinker it is not merely necessary to cast off all forms of dogmatism. The Free Thinker must be in possession of the highest knowledge of his day. He must not only be aware of the points on which he has knowledge—he must recognise those on which he is ignorant—to slur over such ignorance with an assumed knowledge is the dogmatism of science, or the dogmatism of philosophy—every whit as dangerous as that dogmatism which would explain all things by assuming the existence of a personal God or a triune deity".* We see then what a positive creative task the Free Thinker has in front of him. 'He must stead-fastly refuse to believe anything upon insufficient evidence. He must never trifle

* In "Essays in Free-thinking and Plain Speaking".

a doubt. We must never pretend that what is only probable is a certainty. Our knowledge, far reaching as it is, is only the balance of probabilities. It is the business of the teacher not only to explain those probabilities, but the greatest of his duties is to train the minds of his pupils to collect, produce and test new evidence concerning nature and concerning man. Only those who are thus trained to distinguish truthful from untruthful statements ,and to hold fast that which has been tested and found true, can be accorded the honourable title of free men. They will do that which is right because they know that which is true".* Such are the necessary qualifications demanded of the "free thinker" by two modern men of science. It is most interesting to us as Buddhists--followers of the Enlightened One, to study these statements and to compare them with the solemn utterances of the Master on this point. On one occasion the Kalamas came to Him and asked for advice: "Lord, some teachers say one thing, and some another: which are we to believe?" Those who have read the Kalama Sutta will remember the answer:—"Do not go merely by what has been handed down from one to another from old time; do not go merely by what is commonly reported; do not go merely by what is found written in the Scriptures; do not go only by subtleties of reasoning and logic; do not go by considerations based upon mere appearances; do not go merely by beliefs and views that commend themselves to you as agreeable; do not go merely by what looks to be genuine; do not go merely by the word of some ascetic or superior. But, when of yourselves you, indeed, know:— *This is salutary; this is blameless; this is approved of by the wise; this being done or attempted, leads to well-being*

* Professor Ray Lankester, in the "Times"—July 1925.

or to happiness;—then, follow after, and abide by, that thing."—Kalama Sutta.

When we compare these words of the Indian Teacher uttered twenty-five centuries ago, with the definition of the mental attitude of the free thinker by the man of science living in our own time—then we see the greatness of the Buddha. He was a great Man living in a great age. For in His day thought was free. There was no religious intolerance. Persecution for religious opinion is unknown in Buddhism.

"Venerable Gotama—your way lies yonder!" was the polite remark of the ascetic Upaka when he was unable to accept the Buddha's claims. The "orthodoxy", and "heretodoxy" that have hung like a nightmare over Western thought for the last two thousand years, did not exist in His day.

But we should guard against a false idea of free thought. It is by no means thinking what we like—it is rather thinking things as we must.

The Buddha found it necessary to 'bar' certain questions—not because He wished to evade them but because they led nowhere. They were called questions that tend not to edification. For example, "Is the world eternal or the opposite?" "Does the Perfect One,"—as the Teacher was called—"exist or not exist, or both exist and not exist, or neither exist or not exist after death?".

Concerning the inmost nature of things or the real State of the emancipated Saint after death—we can never fit it into the limited logical categories of our finite mind. We are in Plato's cave looking at the shadows on the wall. This is where Buddhism emphasises the duty of the Free thinker to frankly recognise "the points on which he is ignorant". The background was prepared for the Buddha's

great Teaching by the sages and rishis of ancient India. They say clearly that all existence sprang from desire—*kama*. So we read in the Rig Veda 129--10:

Within it first arose desire, the primal germ of mind,
Which 'nothing' with 'existence' links, as sages searching find

And concerning the beginning they said:

Comes this spark from earth—
Piercing and all pervading, or from heaven?
. . . . . .
Who knows the secret? Who proclaimed it here,
Whence, whence this manifold creation sprang?
The gods themselves came later into being;
Who knows from whence this great creation sprang?
He from whom all this great creation came,
Whether his will created, or was mute,
The Most High seer that is in highest heaven
He knows it,—or, perchance e'en he knows not".

Concerning the belief in an all-knowing Creator of all things and how far that belief is really a solution of the riddles of existence, there is a very interesting story—a humorous interlude—in the Kevaddha Sutta in the Digha Nikaya. In this ancient Pali text we read that there was a priest of Benares, of Brahmin caste—'not of the common type of priests but an honest searcher after truth'. He longed for peace of heart and was anxious to reach Nirvana, yet he could not understand how it was possible in the flesh to attain tranquillity; for life is restless and in none of the four states of aggregation can that calmness be found which is the condition of the blissful state. So this priest thought to himself: Before I can make any progress I must solve the question:

Where do the four states of aggregation:
the solid state, the watery state, the fiery state
and the state of air, utterly cease?

So he prepared his mind and entered into a trance in which the path to the gods became revealed to him and he drew near to where the four great kings of the gods were. When in their presence he spoke as follows, "My friends, where do the four states of aggregation: the solid state, etc." The four great kings answered, "We gods, O priest, do not know where the four states of aggregation utterly cease. However there are the gods of the higher heavens who are more glorious and more excellent than we. They would know the answer to your question. The priest then visited the gods of the higher heavens and approached their ruler, Ishvara. He propounded the same question and received the same answer. Ishvara advised him to go to Yama, "He is powerful and has charge over the souls of the dead. He is apt to be versed in problems that are profound and recondite and abstruse and occult. Go to Yama: he may know where the four states of aggregation utterly cease". So he goes to Yama but the result is the same. Yama sent the priest to the satisfied gods, whose chief ruler is the Great Satisfied One. 'They are the gods who are pleased with whatever is. They are the gods of serenity and contentment. If there is any one who can answer your question they will be able to tell you'. The priest went to the heaven of the satisfied gods but here too he was disappointed. Their ruler, the Great Satisfied One, advises him to go to the gods of the retinue of Brahma. "They are more glorious and excellent than I". They would know. Then this same priest entered again into a trance in which his thoughts found their way to the Brahma world. There the priest drew near to where the gods of the retinue of Brahma were.

and having drawn near he addressed them as follows: "My friends, where do these four states of aggregation; the solid state, the watery state, the fiery state and the state of air, utterly cease?" Alas! the gods of the retinue of Brahma spake as follows: "We, O priest, cannot answer your question. However, there is Brahma, the great Brahma, the first Cause of the All, the supreme Being, the All Perfection, the All-Perceiving One, the Controller, the Lord of All, the Creator, the Fashioner, the Chief, the Victor, the Ruler, the All Father, he who is more glorious, more excellent than all celestial beings, he will know where the four states of aggregation utterly cease".

Said the priest: "But where, my friends, is the great Brahma at the present moment?" "We do not know, O priest, where the great Brahma is, or in what direction the great Brahma can be found. But inasmuch, O priest, as he is omnipresent, you will see signs and notice a radiance and the appearance of an effulgence and then Brahma will appear. So the priest invoked Brahma's appearance with due reverence and according to the rules of the Vedas and in a short time Brahma appeared. Then the priest drew near to where Brahma was and, having drawn near he spoke to Brahma as follows: "My friend, where do the four states of aggregation . . . utterly cease?"

And the great Brahma opened his mouth and spake as follows: "I, O priest, am Brahma, the great Brahma, the Supreme Being, the All Perfection, the All Perceiving One, the Controller, the Lord of All, the Creator, the Fashioner, the Victor, the Chief, the Ruler and All Father."

A second time the priest asked his question and received the same answer. Brahma repeats his titles. Having patiently listened to Brahma, the priest put his question a third time, and added: "I am not asking you, my friend,

Are you Brahma, the Great Brahma, the Supreme Being, the All Perfection, the All Perceiver, the All Father, and whatever titles and accomplishments you may have in addition but this, my friend, is what I ask you: Where do the four states of aggregation; the solid state, the watery state, the fiery state, and the state of air utterly cease?"

The Great Brahma remained unmoved and answered a third time saying: I, O Priest, am Brahma, the great Brahma, the Supreme Being, the All Perfection, the All Perceiver, enumerating again all the titles applied to him. Now the priest arose and said: "Are you truly a living being, or an automaton that you can do nothing but repeat a string of words?"

Now the Great Brahma rose from his seat and approached the priest and leading him aside to a place where he could not be overheard by any of the gods, spake to him as follows: "The gods of my suite and the worshippers of the world that honour me with sacrifice and adoration, believe that Brahma sees all things, knows all things, has penetrated all things; therefore, O priest, I answered you as I did in tht presence of the gods. But I will tell you, O priest, in confidence that I do not know where the four states of aggregation . . . . utterly cease. It was a mistake, O priest, that you left the earth where the Blessed One resides and came up to heaven in quest of an answer which cannot be given you here. Turn back, O priest, and having drawn near to the Blessed One, the Enlightened Buddha, ask him your question and as the Blessed One shall explain it to you, so believe."

Thereupon the priest as quickly as a strong man might stretch out his bent arm, disappeared from the Brahma heaven and appeared before the Blessed One and he greeted the Blessed One and sat down respectfully at one side and

spake to the Blessed One as follows: "Reverend Sir, where do the four states of aggregation—the solid state, the watery state, the fiery state, and the state of air utterly cease?" When he had thus spoken the Blessed One answered as follows: 'Once upon a time, O priest, some sea-faring traders had a land-sighting bird when they sailed out into the sea: and when the ship was in mid ocean, they set free that land-sighting bird. This bird flies in an easterly direction, in a southerly direction, in a westerly direction and in a northerly direction, and to the intermediate quarters and if it sees land anywhere it flies thither but if it does not see land it returns to the ship. In exactly the same way, O priest, when you had searched as far as the Brahma heaven and found no answer to your question, you returned to the place whence you came. The question, O priest, should not have been put thus: "Where do these four states of aggregation cease? The question ought to be as follows:

"Oh Where can water, where can wind,
Where fire and earth no footing find?
Where disappear all 'mine' and 'thine',
Good, bad, long, short, and coarse and fine;
And where do 'name' and 'form' both cease,
To find in "nothingness" release?

The answer, however, is this:

""'Tis in the realm of radiance bright*
Invisible, eternal light,
And infinite, a state of mind,
There water, earth, and fire, and wind,
And elements of any kind,
Will nevermore a footing find.

* "In *consciousness invisible and infinite, of radiance bright*".

There disappear all 'mine' and 'thine',
Good, bad, long, short, and coarse, and fine;
There too will 'name' and 'form' both cease,
To find in "nothingness" release.

Then the priest understood that the world of matter is restless and remains restless, but peace of mind and heart is a state which must be acquired by self-discipline, by wisdom, by devotion. The gods cannot help, not even great Brahma, the Supreme Being, the Lord, and Creator, for Brahma's wisdom is not our wisdom. If we aspire to attain the highest state of bliss which is Nirvana, we must follow the Blessed One, the Teacher of 'gods and men', and like Him become lamps unto ourselves and walk in the Noble Eightfold Path.

The Buddha then adopted this great discovery of the Indian sages into his Teaching. All existence is sorrowful because it springs from desire, and desire can never be satisfied. As to the ultimate origin of all things, Buddhism leaves the problem alone.

It takes as its immediate fact the existence of the material world and of living conscious beings within it. It holds that everything is subject to the law of causation, and that everything is constantly though imperceptibly, changing.

There is no place in the universe where this law does not operate—heaven and hell are merely halting-places on the journey to eternal peace.

There is the abode of the devas whose existence is more or less material as their lives were more or less good, but the devas die and the worlds they inhabit pass away. There are states of torment where the evil actions of men or devas produce unhappy beings, but when the active power of the evil that produced them is exhausted, they will vanish and the worlds they inhabit are not eternal. So the Buddhist

contemplates the whole cosmos, earths and heavens and hells, as always tending to renovation or destruction, as always in a cycle of revolutions of which the beginning and the end alike no mortal mind can ever fathom. We are warned by this tremendous fact that to regard ourselves as separate and self-existent entities is an idle dream born of ignorance and delusion.

The late Prof. Rhys Davids gave this illustration. A watchman on a lofty tower sees a charioteer urging his horse along the plain: the driver thinks he is moving rapidly, and the horse in the pride of life seems to scorn the earth from which it thinks itself so separate ; but to the watchman above, horse and chariot and driver, seem to crawl along the ground and to be as much a part of the earth as the horses mane waving in the wind is a part of the horse itself.

So as the child grows up, its mind reflects as in a dim mirror the occurrences of the surrounding world ; and practically, though unconsciously, it regards itself as the centre round which the universe turns. Gradually its circle widens somewhat, but the grown man never escapes from the delusion of self and spends his life in a constant round of desires and cares, longing for objects which when attained produce, not happiness ,but fresh desires and cares —always engaged in the pursuit of some fancied good. For the majority of men these desires are mean, petty, and contemptible ; but even those whose ambition urges them to higher aims, are equally seeking after vanity, and only laying themselves open to greater sorrows and more bitter disappointment. These teachings are by no means peculiar to Buddhism, and similar ideas lay at the foundations of earlier Indian philosophies, which in a way prepared the way for the teaching of the Lion of the Sakiya clan. The

Buddha stressed this doctrine of the no-self in a way that the teachers who preceded him had not done. His followers are exhorted to constantly bear it in mind in all they think and say and do. Buddhism gave a new meaning to the great doctrine of 'becoming'.

We are all standing as it were, on a moving staircase. We are 'becoming'—what? It depends on ourselves. We have been taught to look forward to an immeasurable future. *The future* is ours—not the past. In the words of that great writer Friedrich Nietzsche.

"To redeem what is past and to transform every 'It was' into 'Thus would I have it!'—that only do I call redemption. He wants men to choose that path which man hath followed blindly, and to approve of it—and no longer to slink aside from it like the sick and the perishing!" Then we shall be able to fight the giants Chance and Nonsense, both of which have ruled mankind till now. A comparison with Nietzsche's teaching as it seems to me throws a great light on the difficult and profound doctrine of an-atta. "Tell me, my brother", he says, "what do we think bad and worst of all? Is it not degeneration? Upwards goes our way from species to super species. But a horror to us is the degenerating sense, which saith: All for myself." We are to extend our love to the remotest ones, far beyond the petty horizon of self—What is man? *"Man is something that must be surpassed"*. We must for ever be growing out of ourselves—the selves that we seem to be. We must, as the poet says, rise on the stepping stones of our dead selves to higher things!

Such is the great result achieved by the first step on the Path-Right Comprehension. So the Buddha's teaching is the noblest appeal to man's reason. We are to accept nothing on blind faith. Every Buddhist is free to investi-

gate for himself the facts from which the Buddha's doctrines have been derived. The Buddhist takes refuge in the three gems—the Buddha—the Dhamma and the Sangha—*the Triratna.*

The greatest of these is the Dhamma for it is the Dhamma—the foundation of the other two. The Dhamma is the sure truth about existence. As Sir E. Arnold has expressed it:

"It will not be condemned of any one;
Who thwarts it loses, and who helps it gains;
The hidden good it pays with peace and bliss;
The hidden ill with pains."

The Dhamma then is the Truth. It is the great friend of man, but the enemy of all shams, lying and deceit. We consecrate our lives to a noble Ideal when we love the Truth and live in it. Our mind is then emancipated and gloriously free. We remind ourselves of this every time we repeat the words that have been chanted by the noble Brethren of the Yellow Robe for twenty-five centuries:—

Musavada veramani sikkhapadam samadiyami
"I take the vow from all lying to abstain!"

* * *

THE PROBLEM OF TIME AND SPACE

Modern scientists argue alternately that Universe is either infinite or finite. And mankind today, as in all former times, clings passionately to Time and Space.

Our Lord Buddha distinctly warned his followers not to believe anything on mere hearsay or because people talk a great deal about it. No philosophy or theory of the Universe can be worthy of belief unless it includes the human observer and all the mental properties associated with him. Yet various kinds of views are often unambiguously held by different classes of people on one and the same subject.

From time immemorial man discovered Time and Space, but his conclusions as to their character have always been different in different ages and under influence of the results of mystic intuition of different philosophers. The common undexterous man grasps external objects as if they were absolutely real: for him there is a thing called matter. There are certain philosophers who too think that the external things do exist in the same manner as consciousness exists. The Reality or Substantiality of Time and Space is in the opinion of these philosophers just the same as the substance of the world. A form of Idealism called Solipsism asserts that the consciousness is the only demonstrable reality, that the phenomenal world without, produced by the play of a boundless creative power, is a prodigious hallucination, phantasmagoria, or a feverish nightmare no more real than a reflection of the Moon seen in water. Just as the ordinary human observer discerns not the passing of cream into butter, so, the idealists say, he fails to realize the

constant flux of all component object (*skandhas*), a flux of perpetual transformaton. And just as the phenomenal world is, in the opinion of idealists, unreal Time and Space are unsubstantial in the same degree. It is to the Tibetan Buddhist priests or Lamas that we must chiefly look for the traditional explanations of the details of the perplexing problem of Time and Space.

Let us now examine more closely some of the most classical views available on this basic problem of Time and Space.

Vaishesika and Naiyayika systems of Hinduism entertain the view that both Time and Space are material substances (*dravyam*), external but invisible. Vaishesika philosophers are convinced that Time and Length are divisible into "past" and "future" and that although Time does not extend north-and-south, nor east-and-west, it extends, however, in some direction peculiar to itself, i.e. in a non-spatial fourth direction which obviously implies the existence of a Fourth Dimension. The conclusion at which Prashastapada, a well-known ancient Vaishesika exponent arrived, was that all observable phenomena lay in a field of observation at a unique point in the Time length.

At about the same view arrived the peculiar and flourishing branch of Hinduism called the Jaina system.

Among the basic ideas which have found their way into the Sankhya system of Hinduism is that Time and Space are co-extensive attributes of an eternal primordial matter (*pradhana*), and as Time is identified by Sankhya philosophers with Space, Time is supposed to extend up-and-down etc. We may conceive, therefore, that Vaishesika thinkers of India spoke of a "long" or "short" Time, whereas Sankhya exponents of a "broad" and "narrow" Time.

The later Naiyayika adherents identify Time and Space with God Creator called by them Mahadeva and identical in conception with Yahweh of orthodox Jews, Jehovah of Judaical Christians and Allah of Mohammedans. But does God exist?

Buddhism, the flower of Hindu thought and the foremost branch[1] of pure Hinduism, always boldly rejected and resented the Semitic God Creator theory as being illogical. And why?

The assertion of a Jew, Christian, Mohammedan or a Semitic-minded Indian is as follows:

There is a God who creates the World. He is eternal. He is omnipresent. He is absolute.

Buddhist refutation is as follows: No, he is not eternal, not omnipresent and not the absolute.

Buddhism's Proof: (1) Things which are productive are productive. Because God is productive (i.e., able to create), therefore he is not eternal.

(2) Things which are not eternal cannot be omnipresent. Because God is not eternal (by No. 1), therefore he is not omnipresent.

(3) Things which are not omnipresent cannot be absolute. Because he is not omnipresent (by No. 2), therefore he is not the absolute.

The Buddhist argumentation settles thus logically the sole god problem by rejecting the very idea of a single god creator.

According to Lord Buddha Gautama Sakyamuni and the most authoritative later commentators of Our Holy Dharma, such as *Ashvagosha* of the first century of Chris-

[1] The writers, who are foreigners, appear to regard the word Hindu and India as being interchangeable.—*Editor, M. B. J.*

tian era, *Nagarpuna,* the founder of the Madhyamika school of Buddhist philosophy, of the second century, *Aryasanga* and *Vasubandhu* of the first half of the fourth century, great exponents of the Yogachara aspect of Mahayana Buddhism, *Siddha Saraha,* the earliest diffuser and expounder of Tantric Buddhism, and his contemporary *Sri-Dharamakirti,* the argumentative Buddhist writer of the seventh century, *Mahatcharya Advayavajra* and *Mahapandita Ratnakara Santi,* who flourished in the first half of the eleventh century, or *Sthavira Abhayakaragupta* of the twelfth century who made himself famous in the Vikramasila Buddhist Monastery, consciousness alone forms the basis upon which the fictitious external object stands, and consciousness is the foremost reality, the life itself being an ever-flowing stream resembling a feverish nightmare or appearing like smoke, mirage, fire-flies light of dawn or a cloudless sky. The Buddhist philosophers say, therefore, that Time and Space in general have no separate existence apart from sentient being's consciousness. The Mahayana Buddhism teaches that Birth, Death, and Time exist only in relation to the mind which perceives them as existing, But in the same time the famous Buddhist Yogic text called *Guhyasamaja Tantra* or *Tathagataguhyaka,* one of the earliest Buddhsit Tantras to be written, has it: "Neither the perception of the absence of existence in non-existence can be called perception, nor the preception of non-existence in existence can be discovered," Mahayanist teachers prescribe the following meditation upon Past, Present and Future Time: The present thought continues only a moment; no sooner is it born than it passes away. It cannot therefore, be fixed, as being present; the present is, in fact, inseparable from both the future, whence it arose or ascended as the present, and the past, into which it disappears.

Since eternity implies immutability, the flowing of Time implies unsubstantiality, in this word's relative sense.

Buddhist Enlightenment is said to be "that which is without substance like the sky, and which constantly thinks of the existing objects as *without origin,* and in which there are neither objects nor their qualities."

Certain Hinayana Buddhist expounders conceive Time, however, in a more simple way only as a current of distinct moments, individual and independent, working under an infringible law or causality. In the time occupied by a vivid flash of light, elements come into being and then pass away. Discontinued moments unite themselves in our consciousness into a flux called in Pali *Santana ;* the unity of such series exists thanks to our mind, which resembles (*abhedadyavasaya*) the discontinued moments in a series. But is is not easy to grasp the nature of successive series of separate moments, because the mental procedure is ever obscured by our notion of "continuity" (santati-pannattiya).

As in our present state there is, so in the past has there been, so in the future will there be, just a succession of purely phenomenal happenings, proceedings, consisting solely of arisings and of ceasings, hard to see, hard to understand, subtle and profound—such is the unequivocal conclusion of all Buddhist teachers, either Hinayanist or Mahayanist, an inference not insensible to the common sense of the plain man.

Now that the problem of Time has been minutely discussed, we will proceed to discuss, the notion of Space. Space is being conceived by the Buddhists as one of the elements plunged into the infinite current of changing phenomena, namely, the element determining the exterior position of objects in vacuity. Voidness is synonym for vacuity. And Space, undistinguishable from vacuity, as

such has no form, no perception, no feeling, no volition, no consciousness ; no eye, no nose, no tongue, no body, no mind ; no form, no sound, no smell, no taste, no touch and no quality. Thus, Space (in Sanskrit disa, akasha) must be meditated upon as being naturally and wholly the Voidness. Space is designated as Voidness (Shûnyatâ) because "it is firm, and sound, and cannot be changed ; cannot be pierced, cannot be penetrated, cannot be burnt and cannot be destroyed."

Mahayana Buddhism enumerates eighteen degrees of the Voidness Skr. Shûnyatâ) expounded with the most striking minuteness in voluminous works and commentaries preserved to day only in Tibetan translations. This Buddhist doctrine of the Voidness aims at classifying the various aspects in which the Dream-less State of Nirvana is either partially or fully realizable. The names of the 18 kinds of the Voidness are following: (1) Internal Voidness, as of sensory response to stimuli, called *Adhyâtma-Shûnyatâ,* (2) External Voidness, as of external stimuli, called *Bahirdhâ-Shûnyatâ;* (3) Inward and Outward Voidness in union-*Adhyâtma-Bahirdhâ-Shûnyatâ;* (4) Voidness of Voidness itself-*Shûnyatâ-Shûnyatâ;* (5) The Great Voidness, as of *Space,* called *Mahâ-Shûnyatâ;* (6) The Real Voidness, as of the realization of Nirvana, Called Paramartha-Shunyata; (7) Compounded Voidness, so of the Universe, or Sansara, called *Samskrta-Shûnyatâ;* (8) Uncompounded or simple Voidness, as of the Unmanifested Nirvana, or Apratisthita Nirvana, called *Asamskrta-Shûnyatâ;* (9) Voidness beyond limits, as of infinity, called *Atyanata-Shûnyatâ;* (10) Voidness of Beginninglessness and Endlessness, as of eternity, called *Anavarâgra-Shûnyatâ;* (11) Remainderless Voidness or Voidness without refuse, as of mathematical zero, called *Anavakara-Shûnyatâ;* (12) Voidness of Self Existence or

Voidness of all objective things, *Prakrti-Shûnyatâ;* (13) Voidness of Phenomena or *Sarvadharma-Shûnyatâ;* (14) Voidness of Predications or *Svalaksana-Shûnyatâ;* (15) Voidness of Invisibility or *Anupalambha-Shûnyatâ;* (16) Voidness of Immateriality or *Abhâva-Shûnyatâ;* (17) Voidness of Reality or *Svabhâva-Shûnyatâ;* (18) Voidness of the Non-Substantiality of Reality, or Voidness of immaterial real nature, called *Abhâva-Svabhâva-Shûnyatâ.*

All phenomenally-appearing things as well as non-phenomenal things being reflected in our mind like in the mirror and being thus illusory and momentary (in Skr. *Sarvam Ksanikam*), let us put aside all the sensuous pleasures and ambitions which bind us to the rotatory physical existence, and let us try to attain self-lessness, the Desireless State, otherwise called the Unbreakable and immaculate State of Non-Ego. We should regard ourselves as nothing but a chain of momentary consciousness and be full of compassion for the suffering of living beings who have not realized the true nature of their mind. The supreme Buddhist Enlightenment is 'that which is without substance like the sky, and which constantly thinks of the existing objects as without origin, and in which there are neither objects nor their qualities." We must try to attain to the blissful state of Nirvana, released from the trammels of individuality,—a condition of existence indescribable in any known terms of language or a state of Buddhist mind reached as a result of long evolutionary unfolding and leading to the Supreme Awakening into Freedom of Space. In front of us and behind us, and in the ten directions, wheresoever we look, we must try to see only the Voidness. Let us meditate on the Boundless Space, on that Bottomless and limitless depth, and grasp the quiescent meaning of that unrivalled purity of Absolute Voidness (*Mahâ-Shûnyatâ;*) without characteris-

tics, Unborn and unimpeded, to which no concepts of the finite mind are applicable.

The Right Reverend *Sthavira Bhiksu Mahatcharya-Vahindra,* alias Karlis Tennisons, and his disciple

The Reverend *Nava Bhiksu Ananda-Maitreya-Baltari,* alias Frederick Voldemar Lustig.

(Latvian Buddhist priests)



ON WESAK MORN

By Nalin Ratnaike

This is the full moon of Wesak,
This is the happy morn,
This day in India's royal park
The Blessed One was born.

Brahmas Devas men and Nagas
Flee in haste with odours fragrant,
The infant god to pay obeisance,
The Blessed One, the Prince Omniscient

On this morn, this happy morn,
'Neath Bodhi tree while seated ;
Supreme wisdom on him did dawn,
The Blessed One, the Prince Omniscient.

On this very morn did pass away,
He, who to Nibbana paved the way
Himself attaining its immortal bliss,
The Blessed One, the Prince Omniscient.



THE TEMPLE OF TRUTH

By Bhikkhu Meteyya.

Conquer the angry with love,
Conquer the wicked by doing good;
Conquer the niggardly with gifts,
Conquer the liar by uttering truth.

—Dhammapada.

Blessed Little Children,

Sprinkle the world with Truth's ambrosia and save her and make her full happy.

No Indian, says Megasthenes, was ever known to have told a lie.

They love a man that makes conscience of his ways", says Robert Knoll, praising the purity of the *Sinhalas.*

"They do much exalt and commend chastity," he further says, *"and truth in words and actions."*

Yea! Even to-day the *Sinhala* ploughman sings:

May we ever listen to the Lovely Law and feed the poor,
May we ever utter true and holy words,
May we master all the languages of the world,
And see in future the blessed sight of metteyya,
Lord of Love!

The Lord Buddha, Our Blessed Master, is called *SACCA SANDHA,* He who joins truth to truth. He is also YATHĀ VĀDĪ TATHĀ KARĪ, YATHA KARI TATHĀVADĪ, He who doeth what He saith, and He who saith what He doeth.

Asoka, the great lay-disciple who helped the whole world is also apostrophized by Kalhāna, the illustrious chronicler of Kashmir, as SATYA SANDHA, he who spoke truth after truth. And Asoka was most anxious that all generations would love truth. He strove utmost to make the whole world one Temple of Truth.

SACAṂ VATAVIYAM

"Truth must be spoken," says the *Pater Patriae* in the second Brahmagiri edict. Truth was his guiding star and in lands so distant as Egypt the archaeologist has found witness to the truthfulness of the statements of the greatest of kings. In the famous Virāta inscription, better known as the second Bairāt edict, now in the Indian Museum, Calcutta, the emperor advises both monks and laity to constantly listen to and to bear in mind the AMBALAṬṬHIKA RĀHULOVĀDA SUTTA, preached by the Lord Buddha to His Saintly son, the seven year old Rāhula.

On one occasion, the Lord was staying in *Veluvana,* the Sanctuary of the Squirrels, by the royal city of Rājagaha. And at that time the venerable Rāhula was residing at Ambalaṭṭhikā, the hall of meditation erected in the same pleasance. Now, in the evening, the Lord arose from His trance, and proceeded to the venerable Rāhula, who, seeing the Father afar, prepared a seat for Him and brought water for washing the holy feet. The Lord sat on the seat prepared for Him and washed His feet. And the venerable Rāhula saluted the Blessed One respectfully and sat at one side.

When the Master had washed His feet, there were still some drops of water remaining in the vessel, whereupon He said to the venerable Rāhuḷa:

"Do you see, Rāhuḷa, this minute quantity of water left in the vessel?"

"Yea, Lord."

"Likewise, O Rāhuḷa, insignificant, verily, is the asceticism of those who are not ashamed of deliberate lying."

The Lord then threw away those few drops of water, and said to the little saint:

"Do you now, O Rāhuḷa, observe those few trops of water, discarded?"

"Yea, Lord."

"Discarded, likewise, O Rāhuḷa, is the ascetism of those who are not ashamed of deliberate lying."

Then the Blessed One turned that vessel quite upside down, and said to the venerable Rāhuḷa:

"Do you notice, Rāhuḷa, this jar turned quite upside down?"

"Yea, Lord."

"Likewise, O Rāhuḷa, upset is the asceticism of those who are not ashamed of uttering deliberate lies."

Finally, the Blessed One set that jar upright and addressed the venerable Rāhula:

"Do you, O Rāhuḷa, observe this water vessel, now quite empty and void?"

"Yea, Lord".

"Likewise, O Rāhuḷa, empty and void is the asceticism of those who are not ashamed of deliberate lying."

And the Master exhorted the little saint farther, saying:

"He who, O Rāhuḷa, is not ashamed of uttering deliberate lies, there is no evil whatsoever that could not be done by him. Accordingly, O Rāhuḷa, thus indeed should you train yourself: 'not even in play will I tell a lie'.

"What, think you, Rāhuḷa, is a mirror for?" For reflecting, O Lord."

"Even so Rāhuḷa, you must reflect again and again in performing every act of body, in speaking every word of mouth, in performing every act of mind.

"Whatever action you desire to do with the body, O Rāhuḷa, of the same action of the body you should reflect: 'now, this action that I desire to do with the body—would it conduce to mine my own harm, or to the harm of others, or to the harm of both myself and others?—Unskilful, then, is that action of the body, bringing suffering and productive of pain.'

"If on the other hand, O Rāhuḷa, when reflecting you realize: 'Now this action of mine I desire to perform with my body is conducive neither to mine own harm, nor to the harm of others, nor to the harm of both,—skilful, therfeore, is this action of the body, entailing pleasure and producing happiness' such an action of the body, O Rāhuḷa, you should perform again and again."

In like manner, only those words which bring happiness to both oneself and others must be spoken, after reflection. And the same holds good for thoughts also.

"All Saints and Holy Ones," said the Lord finally, "who in the distant past purified their bodily, verbal and mental actions, they all attained to that purity exactly in the same way—even by constant reflection. And whosover, O Rāhula, in the distant future, will purify their bodily, verbal, and mental actions—they also will win that purity exactly in the same way—even by constant reflection. And whosover, O Rāhuḷa—Saints and Holy Ones—purify their bodily, verbal and mental actions to-day,—they also do so in exactly the same way—even by constant reflection.

"Accordingly, O Rāhuḷa, thus must you train yourselves: 'By constantly reflecting shall we purify our bodily actions; by constantly reflecting shall we purify our verbal

actions; by constantly reflecting shall we purify our mental actions."

When the Blessed One had taught this path to sanctity, venerable Rāhuḷa, the Little Saint rejoiced.* May you also, follow him, the Little Saint Rāhuḷa always. May you show the path of purity for the whole world.

"He who heeding not the hereafter, breaketh this one sacred virtue of truthfulness, and uttereth falsehood," says the Lord Buddha, *"there verily is no evil deed which he will not commit."*

Beautiful Little Children,

May your speech be like a string of pearls, every word a verity, shining and sanctifying. May your speech be like a chain of gold, every word so beautiful and beneficent. "Truth", dear little ones, "is verily immortal speech. Truth alone bringeth true glory. Truth, truly, is the sweetest of sweet things."

May the whole world be blessed with this greatest of blessings.

This sacred morn, with you may the whole world say: Musāvādā Veramaṇī Sikkhāpadaṃ Samādiyāmi,

"I undertake to observe the precept of abstaining from the thought of lying."

This sacred day, may the thought of uttering falsehood be eliminated from every heart for ever. May every evil be eradicated from the whole world for ever.

Blessed Little Children,

May your hearts be temples of truth, and may all living bings be happy.

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* See the noble translation of this beautiful Suttanta by the Ven'ble Nārada Therapāda, in *"The Blessing"*, edited by the Mahā Upāsaka, Dr Cassius A. Pereira.



"SANTANA" —*by Nicholas Roerich*
(In the Sri Chibralayam State Gallery, Travancore).

THE LATE THATHANABAING OR THE CHIEF HIGH PRIEST OF BURMA

BY A CONTRIBUTOR.

His Holiness the Thathanabaing passed away on the 17th of March, 1938 at the ripe age of 94. He had been a member of the Sangha for 75 years and its hierarch in Burma for 35 years.

The Thathanabaing's position in Burma was one of unique significance. Under the Burmese kings his authority was supreme on matters spiritual. The kings themselves were the supreme governors of matters temporal. The thathanabaing lived in a style which befitted his rank. There were times when the Hierarch wielded a power greater even than that of the king himself and the highest penalty passed on a criminal would be waived aside if the Thathanabaing granted a reprieve.

The late Thathanabaing came of a distinguished family. His grandfather was the Governor of *Kyaukpadaung* and his father filled very high positions under the Government. His mother was the daughter of Myowun the Kyaukse *Mingyi,* one of the four Chief Ministers of the King of Burma. He entered the monastery of *Bongyau Kyaung* as a lay disciple, and received instruction from a very pious monk U Mayda to whose piety and inspiration he owed his life-long devotion to the Teachings of Lord Buddha. He was admitted into the Sangha as a bhikkhu at the age of nineteen under the name of U Withokda Thilasara. He studied the Buddhist scriptures with assiduous care, soon acquiring a thorough knowledge of the *Vinaya* in the

original Pali. At the age of 25, he went to Mandalay and there put himself under the instruction of *Maung Dawng Sayadaw* who enjoyed at that date a great fame for his erudition in the sacred texts of Buddhism.

When U Withokda Thilsara was twenty nine years of age, King Mindon held an examination in Buddhist scriptures at which he appeared. So great was the merit to which his answers bore witness that King Mindon offered him an ivory seal of learning. Ten years after the date of his ordination, he became the Abbot of a monastery at Mandalay maintained by the patronage of the Chief Queen of Mindon. He was six years at this monastery dividing his time between teaching and meditation. One of the four Chief Ministers who had built a group of monasteries at his expense now invited him to take charge of them. He accepted the new position.

At the time of the British conquest of the Upper Burma in 1886, there was a Thathanabaing ruling at Mandalay. He was appointed by the late King Thebaw and held office till his death in 1895. No new Thathanabaing was appointed as his successor as the British Government followed a policy of of non-interference in religious matters. But on repeated representations made by the Burmese people the British Government decided to give its recognition to the religious head of Burma and, accordingly a sanad was presented to U Withokda Thilasara by the Lieutenant-Governor of Burma at an impressive durbar held at Mandalay in 1903. He was now formally installed as the Ruler of the Order of Monks in Burma. He retained the Office for thirty-five years until his death about two months ago.

The late Thathanabaing was a great scholar in Buddhist scriptures. His piety and modesty were among his other

noble qualities. He was gentle of speech and everyone who had the privilege of having been in his presence felt the great goodwill which seemed to emanate from him as a strong spiritual force. An eminent public leader of Burma who moved a condolence resolution in the Senate had compared the feeling which one carried away from him as being akin to what one felt within the venerable precincts of a Cathedral.

The late Thathanabaing had introduced many reforms to knit the various organisations under the Sangha closer together as well as to secure a better understanding between the individual members. He also devised means so that any doctrinal differences arising from the interpretation of the sacred texts might be composed through the assistance of Councils before which such matters were to be laid. Although he was devout and impersonal in his life, he was not indifferent to matters which are generally held to be of purely secular interest. His publications which indicate the variety of his interests include books on Buddhism as well as on Botany and Medicine.



THE ILLUSIVE NATURE OF OUR KNOWLEDGE TINGED WITH EVIL

MIND AND KNOWLEDGE RULED BY AVIJJA AND TANHA.

BY MAUNG BA

The world, as we know it through our five senses, is an Illusion, that is our knowledge of the external objects is not absolute or direct. We do not know them in their reality or actuality. It is only what we are aware of from the sensations produced in us by reactions in our sense centres. These sensations are the results of the vibrations set up in our sense organs (pasada). When impressions of the objects, which are mere images, shadow pictures on the ocean, are formed on these organs conveyed to them by their reactive media, a visual object being conveyed by light producing a form image (Rupârammanaṁ) a sound object by air producing a sound image (Saddârûpârammanaṁ) an odorous object by its vapour producing a smell image (Gandhâru pârammanaṁ) a taste object by its saliva producing a taste image (Rasâru pârammanaṁ), and a tangible object by its physical contact producing a tactual image (Pothabbarûpârammanaṁ).*

Thus sensations are produced in these sense organs and these in themselves are nothing but vibrations of the sensative materials (Pasâda) of these organs (the phassa impinged on the pasâda). These vibrations are then translated by

*(We have no direct knowledge of the tangible object apart from the mere feeling or sensation produced in the nervous papillae of the skin (Kâyapasâda) forming one of the five senses).

mind-consciousness (Manoviññânaṁ) and interpreted and inferred according to our past experience of life (Saññâ). Our knowledge of things external is therefore merely inferential and not absolute or direct, real or actual. The object that we claim to have seen is, as it appears to us, a mere figment of the brain. Because we have seen an object with our own eyes, we say that it is so, but that it is so really or absolutely apart from what the impressions due to our sense reactions tell us, it is impossible for us to say. It is only a sense image we are aware of (Upadiṇṇakarupa). We are thus led to mistake the image for the object, the shadow for the substance. We have no direct knowledge of the external objects except as mere sensations, the result of sense-impressions. What we know as a "man", a "woman", a "tree", a "chair", is only our consciousness of a sense impressionistic picture, which has no real existence as such, a mere figment of the brain. As we are however steeped in attachment to worldly things, hatred of all that is unpleasant and delusion of the real nature of things (lobha, dosa and moha), so whenever our sense-impression gives rise to our sense-consciousness, the inference we make of worldly things is always biased by these three root-causes of evil, *viz.*, attachment, hatred and delusion (lobha-dosa-Moha or taṇhâ, mâna and diṭṭhi, three papañcas). All worldly things, in the form in which they appear to us as the aggregates of mind and matter (nâmarupa or five Khandas) are therefore merely shadow images, the outcome of illusion (vippallâsa) governed by the three roots of evil, (upâdânakkhandas).

Our contemplations of worldly things, based on our memory of all previous sense-impressions, will also be similarly influenced. We can thus never get an impartial and therefore a true knowledge of things or a knowledge of

the true or real nature of things (yathâbhutañânaṁ) by such notions derived from sense-consciousness. In our search for Truth the use of sense-consciousness leads us to error and therefore, we must check and stop all sense-impressions, present as well as past, by keeping the five doors of our senses closed and leaving the mind door open, but guarded. How is the mind door to be guarded so that no consciousness of mind will arise tinged with any of the three roots of evil? (mind rooted in lobha, mind rooted in dosa and mind rooted in moha, not arise).

To Keep the Mind Door Guarded.

Our mind should therefore shut out all thoughts of the things of this world (all the ârammana of the loka) conveyed to our mind at the present moment as well as whatever we have experienced in the past, and dwell on that mental object, the contemplation of which is free from the three root-causes of evil. Our mind should therefore be made to concentrate itself on the Absolute Perfection as personified in Buddha and Asankhata of Nibbana. This contemplation is free from any attachment to worldly things ; is free from any hatred of the unpleasant and is free from delusion of the real nature of things (lobha-dosa-moha). As the result of such a practice, all the five senses will entirely cease to function and a sixth sense (majjhe viññânaṁ) will arise, which alone can lead the mind to the realization of the true nature of things (yathâbhûta Samâdiṭṭhiñânaṁ) and a glimpse of that State where Peace and Tranquillity prevails (Khaya ñânanti). This will produce in us indifference to (virâga) and deliverance from (vimutta) all evil desire, greed and attachment and will win us our Goal, the Asankhata Nibbana, the Eternal Peace and Tranquillity (Santi-sukha).

I may quote the following from the Scriptures:—

Buddhâdigocaraṁ pîtim labhitvâyeva tankhane vipassanam viddhitvâna suvimuttâ asankhayâ.

By the contemplation of the Absolute Perfection as personified in Buddha, there arises one of the five pitis, and at that moment, by the development of Vipassana Insight, there have been countless members of those who have been freed from kilasa attachment.

Again in the Nidâna Vagga of the Samyutta Nikâya, the cause of and Deliverance from Dukkha (sorrow) has been demonstrated by Buddha as follows:—

1. Avijjûpânisâ, Sankhârâ
2. Sankhârupanisam, Viññânam
3. Viññânupânisam, Nâmarûpam
4. Nâmarûpânisam, Salâyatanaṁ
5. Salâyatanupâniso, Phasso
6. Phassûpânisâ, Vedanâ
7. Vedanûpânisâ, Tanhâ
8. Tanhûpânisam, Upâdânam
9. Upâdânûpâniso, Bhavo
10. Bhavûpânisâ, Jâti
11. Jâtûpânisam, Dukkhaṁ
12. Dukkhûpânisâ, Saddhâ
13. Saddhûpânisam, Pâmujjam
14. Pâmujjûpânisâ, Pîti
15. Pîtûpanisâ, Passaddhi
16. Passadhûpanisam, Sukhaṁ
17. Sukhûpâniso, Samâdhi
18. Samâdhûpânisam, Yathâbhûtañanadassanaṁ.
19. Yathâbhûtañânadassûpânisâ, Nibbidâ.
20. Nibbidûpâniso, Virâgo
21. Virâgûpâniso, Vimutto
22. Vimuttûpânisaṁ, Khaye Ñânanti.

1. Ignorance is the cause of the Tendencies.
2. The Tendencies are the cause of Consciousness.
3. Consciousness is the cause of Mind and Body.
4. Mind and Body are the cause of The Six Senses.
5. The Six Senses are the cause of Contact.
6. Contact is the cause of Feeling.
7. Feeling is the cause of Craving.
8. Craving is the cause of Grasping.
9. Grasping is the cause of Becoming.
10. Becoming is the cause of Birth.
11. Birth is the cause of Pain.
12. Pain is the cause of Faith (Saddha).
13. Faith is the cause of Delight.
14. Delight is the cause of Joy.
15. Joy is the cause of Calmness.
16. Calmness is the cause of Happiness.
17. Happiness is the cause of Concentration (Concentrated Mindfulness).
18. Concentration is the cause of Knowing and Seeing Things as They really are *i.e.* Realization of the true nature of things.
19. Knowing and Seeing Things as they really are is the cause of weariness (indifference).
20. Weariness is the cause of Passionlessness.
21. Passionlessness is the cause of Deliverance.
22. Deliverance is the cause of Knowledge in the Extinction of the Sankhata followed by the uprising of the Asanhkata.

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WHAT I WANT FROM LIFE ?

By Rev. Bhikkhu Nyanatissa, LL.D.

Let us define Life at first, lest we should claim more from it, than it can give.

Enquiring from the Great Prophets of our globe, they answer life is a misery, delusion, a valley of suffering and tears. They all offer us the means and precepts as to how to get out from it as soon as possible, and never to return. We must bow to them, and claim nothing from such a life, which has no reality or its reality but suffering. Nobody of us craves after such an existence in flesh and blood.

Yet the every day life proves, that all the people find immense value in this valueless life. Behold the sick, the tramp, the invalid, the life-long bedridden, the totally blind, the deaf mute etc. how eagerly they are clinging to the flesh! As them—please,—and they answer: life is still most desirable!

What is the truth, sweet or bitter?

Let us see some aspects of it.

Life may be likened to a perfume where the *attar* of rose-petals is diluted with the offensive alcohol to enable the scent to stimulate the nostrils more readily,—but it is also pretty well mixed with castrol from Russian beavers, civet from Abyssinian cats, ambergris from sperm-whales, musk from Tibetan deer, benzoin from Siamese forests, and storax from the Taurus mountains. To collect the raw material for a bottle of perfume one must explore mountain and sea, visiting not only trees and flowers from the far

corners of the earth, but a goodly menagerie as well, a bottle of perfume is a distilled out of adventure, commerce, chemistry, and geography.

Behold—nearly all ingredients are simply repulsive, and yet all put together are making up the exquisite perfume.

What, if life would be something like that?

Sufferings, worries, troubles, anger, fear, greed, crime,—how repulsive they are,—and yet they all mixed together make up a life, which we can regard as a good schooling time, where we gain experience.

But life may be likened to a play with the boomerang, which is a piece of crooked stick. When thrown out with a practised hand, after hitting the game, it returns to the foot of the man, provided it is well done. Again a mistaken throw by returning will hurt the operator.

Life resembles this, having a way of returning our deeds as boomerangs with full measure. Happy is he who learnt how to throw out only good boomerangs, because they all return to his feet as the marks of merit.

Nevertheless who is the wisest among us,—again I must point towards the Prophets—they don't throw out any boomerangs at all. Wisely they know that this play means the continuance of life in flesh. Better not participate in the play, *i.e.*, to negative all the desires.

But life may be likened to a growing plant, and our sufferings, worries and miseries are similar to the pruning process of the farmer. The gardener intends to see to all the traces of his garden to produce profit and beauty. From this reason he uses the pruning tools, regardless of the evident sufferings and bleedings he might cause. Some plants grow very extravagantly, they feel the secateur deep in their flesh,—heavy branches will be removed, others cut back,

hardly any foliage is left behind; but still the plant will be benefited through that severe operation.

Is not life like that? When the idle rich man once finds himself pruned off from his fortune, and meets poverty at his door? Well, after the pruning he begins to work, and will turn out an honest labourer.

Life may be likened to a school, or to a prison, where we all are placed to pass examinations or to serve our sentence. Nobody can boast, look at me, I am perfect, I am innocent! No. We are all branded with ignorance and sin,—but we might be wise, and innocent if we use life properly.

Life may be likened to cooking a savoury dish. The ingredients taken and tasted separately are often repulsive or tasteless: —as salt, pepper, mustard, chilly, vinegar, flour, meat, blood, egg, and yet when they are mixed, and exposed to fire—again a dreadful agent—will prove to be a food pleasing to the palate, and nourishing to the body. Same is with life's daily ingredients, *i.e.,* pain, pleasure, exercise, toil and, sweat and repose. At the end they might serve up a good dish of food.

Thus we might say, some definitions are at hand, to understand the unintelligible, and to draw some conclusions for daily use.

The best attitude advisable is not to await anything from Life. In this case no disappointment can come, nay, any little good we get, we shall regard as pure gain never hoped for.

But to follow up such a lofty principle is next to impossible, therefore let us take the advice of Laotze:

Sit loose to life, let it go . . . . in this case we again do not await anything from life, but take all which happens

with and around us as granted; yet this second principle is out of hand for a lot of people.

Thus I must go a bit farther, and state that every body of us before incarnation had a message to come among the people of flesh in order to deliver it. If he will miss it, nobody else can do that instead of him. This special message might be important or trifling, but in the Great Life such measurements are not in force . . . . . anyhow I await from life to give me opportunity to deliver my special message. This message is a summons to all who are down-trodden, tired, underfed, robbed and enslaved: Cheer up Brothers and Sisters, sit loose to life, let it go. It is but an illusion . . . . .

Nevertheless I am going to encourage every movement every inividual who works for upliftment, betterment, education, and progress.

Let life give me the opportunity to enlighten my fellows: that liberty, welfare, happiness can be established by proper education by the love of virtue, of simplicity, and of internal and external purity.

In my chequerel life I awaited many different things from Life, and I got them all right. Sometimes more than I needed. Yet sooner or later it came to light, I ran after illusions.

Thus honours, wealth, family, friends, all melted away! and in the colour of the Great Buddha I regard life as something that is but a phenomenon, yet with the value, —no other state could render—that only in flesh we can get liberation! Hence my respect for this great *Arena* of life. We all—small and big—must show our muscles and fight out deliverance. I do await from life: Help me to triumph on the flesh!

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THE ECONOMICS OF EMPLOYMENT VISAVIS DEMOGRAPHIC RECONSTRUCTION*

By Dr. Benoy Kumar Sarkar, M.A. (Cal.), Vidya-vaibhava (Benares), Dr. Geog, H. C. (Teheran).

In the Indian Census of 1931 a "working dependant" is a person who contributes to the family maintenance by an occupation which is of a subsidiary chraacter. Such a person is sharply distinguished from the "non-working dependant" who does not follow any occupation. The category "worker" includes: (1) the "earner" who is a wage receiver or subsistence obtainer in either principal or subsidiary occupations, and (2) the "working dependant" as defined above. The total population, then, from the standpoint of gainful employment is to be conceived as follows:—

I. Worker—(1) earner
(2) working dependant
II. Non-working dependant.

But formerly the Census categories were different. Neither the catefory "earner" nor the category "working dependant" was used. For the purpose of comparing the 1931 figures with those of 1921 and 1911 one has, therefore, to be specially careful in regard to the items in question. In the previous Censuses only two categories were made use of, namely, "workers" and "dependants."†

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* A paper for the All-India Population Conference, Bombay, April, 1938.

† *Census of India* 1931, Vol. I. India Part I. *Report* (Delhi 1931) pp. 273-275, Part II *Imperial Tables* (Delhi 1933) p. 206.

For three dates we find the following proportions between the economic "actives", "gainfully employed" or or "workers" (i.e. earners *plus* working dependants) and the "supported" or dependants, as follows: —

Census Year	Actives.	Supported.	Total.
1911 ...	... 47	53	100
1921 ...	... 46	54	100
1931 ...	... 44	56	100

We notice that the employment-coefficient went down from 47 per cent in 1911 to 44 per cent in 1931.

The diminution in employment-coefficient is partly to be explained by the fact that there was a growing tendency to keep the women away from agriculture or at any rate not to report them as being employed in out-door agricultural work. Another factor is to be seen in the increasing number of children reported as dependent, *i.e.,* workless.

Be this as it may, let us now envisage the occupational structure of India (British as well as Indian) for the year 1931 as follows: —

	Persons	Men	Women
I. Workers—			
(1) Earners ...	125,270,827	97,415,536	27,855,201
(2) Working Dependants ...	28,615,063	7,644,575	20,070,488
II. Non-working Dependants ...	196,643,667	75,560,501	121,083,166
Total ...	350,529,557	180,620,612	169,908,945

In this scheme 44 per cent of the total population was "gainfully employed" (153,885,890).

It is possible to get such co-efficients from many countries of the world. But unfortunately the comparability of statistics between region and region in this field,

as in others, is very questionable. In the first place, the figures for one and the same date are not available. Secondly, and this is from the statistical standpoint the most crucial consideration, the data about occupations, sub-subsidiary occupation etc., are collected by different countries in different ways. Consequently, when one and the same grouping is used it is doubtful if one can take the same grouping from two different countries in one and the same sense, *i.e.*, as composed of the same classes of occupied or unoccupied individuals. These limitations of international employment statistics must never be lost sight of.

In an analysis of the occupational structure of the world, then, we find the proportion of the "gainfully employed" in relation to the total inhabitants as follows for twenty-three countries: *

I.

Above 50% of Total Population.

1.	Latvia	...	61·0
2.	France	...	56·0
3.	Austria	...	55·1
4.	Bulgaria	...	53·7
5.	Poland	...	52·4
6.	Russia	...	51·7
7.	Germany	...	51·3

* *Statistisches Jahrbuch für das Deutsche Reich* (Berlin 1928), p. 26*; *Annuaire Statistique* (Paris 1932) pp. 214, 215; *Statistical Year-Book of the League of Nations* (Geneva 1932), pp. 34-43;

Occupational Changes in Japan (Liberty of Trading Bulletin No. 3 Tokyo 1934) pp. 9-11, and the *Thirty-third* Financial and Economic Annual of Japan (Tokyo 1933) p. 3.

II.

Between 40% and 50% of Total Population

1.	Switzerland	...	48·0
2.	Italy	...	47·6
3.	Finland	...	47·2
4.	Hungary	...	45·8
5.	England-Wales	...	45·3
6.	Czechoslovakia	...	44·2
8.	India	...	44·0
7.	Sweden	...	44·1
9.	Belgium	...	43·3
10.	Japan	...	42·6
11.	Australia	...	42·4
12.	Denmark		
13.	Norway	...	40·4

III.

Under 40% of Total Population

1.	Holland	...	39·7
2.	U. S. A.	...	39·4
3.	Spain	...	37·4
4.	Canada	...	36·1

The employment-coefficient of 44·0 for India is not low. It is slightly higher than that of Japan. The fact that 44 per cent of her total population is "gainfully employed" thereby belonging to the class of "actives" indicates that men and women in India are, generally speaking, not lazy or workless. And yet the country is notoriously poor, no matter what be the definition of poverty, destitution, or low standard of living. Poverty in the midst of or rather inspite of considerable employment is

a signal feature of Indian social economy. In other words, employment in India is not "paying" enough.

Naturally, from the standpoint of economic plan-makers the problem should appear to be one of rendering each unit of employment relatively more paying. That is, one might proceed with the hypothesis that, other circumstances remaining the same, the earning per hour or "dose" of work ought to be increased in order that poverty might diminish. To the poverty-doctor this aspect of employment-planning should appear to be the chief consideration.

But a no less important question might at the same time raise its head in view of the fact that there are today certain countries in which the employment-coefficient is much higher than in India. And some of these countries are known to be rich also. Ignoring England Wales and Italy in which employment-coefficients happen to be just a few points above India, we may take the countries of the first group, i.e., those with employment coefficient above 50% of the total population for comparison and analysis. It is clear that although quite substantial in national wealth and income per head of population Germany has on the list of economic "activities" 51·3 per cent, Austria 55·1 per cent and France 56·0 per cent of the total inhabitants. This fact of comparative statistics forces upon us the idea that for a country like India an important line of advance should perhaps have to be found in raising her employment-coefficient to a somewhat higher level than 44·0%. And this consideration is to be treated as in no way a substitute for but as an addition to the question previously touched upon, namely, that of increasing the earning per unit of employment.

The proportion of economic "actives" or "gainfully employed" in India, then, requires to be raised. This implies, first ,that more workers have to be placed on the employment-market, and secondly, that perhaps, more work has to be done by each active, i.e., crudely speaking, each gainfully employed has to work longer hours. We ignore, for the present, the consideration that labour power and economic energism or occupational activism might be augmented, other cricumstances remaining the same,—(1) by the adoption of improved technique, i.e., better tools, implements and machinery (2) by the investment of more capital per worker, as well as (3) by improved business organization,—and therefore even with the curtailment of hours and discharge of hands.

In other words, to have a relatively low employment-coefficient, *i.e.,* the existence of a comparatively large number of jobless, workless or "non-working dependants" as in the U. S. A., England-Wales etc., is not necessarily a mark of poverty. The bearing of this consideration we shall notice later.

But for the present, le us assume arbitrarily that it is the French employment-coefficient, namely 56·0%, that India should strive after as a sufficiently high level. We should, then, have to be prepared for a gainfully employed population of nearly 196,000,000 in the place of the present number, namely, 154,000,000. It is very interesting to observe that the adoption of the French coefficient in India would lead to the conscription of every man and woman between the ages of 15 and 60 years in one or other employment.

The total Census population of India in 1931 between the ages of 15 and 60 years was as follows (in nine different age-groups):[3]

	Age-group		Persons.	Men.	Women.
1.	15—20	...	31,937,792	16,040,278	15,897,514
2.	20—25	...	33,009,771	16,314,675	16,695,096
3.	25—30	...	30,190,648	15,466,083	14,724,565
4.	30—35	...	27,027,522	14,217,036	12,810,486
5.	35—40	...	21,633,271	11,548,383	10,084,888
6.	40—45	...	18,411,820	9,852,087	8,559,733
7.	45—50	...	14,221,408	7,632,488	6,588,920
8.	50—55	...	11,381,206	6,025,595	5,355,611
9.	55—60	...	8,083,945	4,155,667	3,928,269
	Total	...	195,897,383	101,252,301	94,645,082

From 154 to 196 millions the raise would involve the creation of employment for additional 42,000,000 men and women.

To induct into employment every man and woman between 15 and 60 is Herculean but theoretically not inconceivable as long as there are one or two countries on earth endowed with this experience. Let us, therefore, assume, again arbitrarily, of course, a somewhat modester coefficient, somewhat nearer the German level, more precisely, 50 per cent. In order to see, say, 175,000,000 men and women gainfully employed we shall have to visualize as "actives" either everybody between 15 and 50 or every body between 18 and 60. We are confronted with the question of creating arbitrarily, of course, a somewhat modester coefficient,

[3] *Census of India* 1931, Vol. I. *India* Part II *Imperial Tables* (Delhi 1933) p. 120.

somewhat nearer the German level, more precisely, 50 per cent. In order to see, say, 175,000,000 men and women gainfully employed we shall have to visulaize as "actives" either everybody between 15 and 50 or every body between 18 and 60. We are confronted with the question of creating jobs for additional 21,000,000 men and women.

There is another important item to be considered. The proportion 44 or 56 per cent is merely an arithmetical category. It should not mislead anybody as being a really higher rate of gainful activity. It is to be remembered that the work of this entire active population in India is in the main technically primitive, relatively unskilled, and virtually unorganized so far as marketing is concerned. The French coefficient of 56·0 per cent, the German coefficient of 51·3 per cent, or the British 45·3 per cent might be an adequate ideal for India provided she had at her command the French, German or British tools, technical schooling, business organization, and last but least, capital per *capita*. But as long as India cannot command these technocratic, pedagogic and capitalistic instruments of "efficiency" she should really have to strive after an even higher than the French proportion in employment from the standpoint of mere numbers. Evidently this would be humanly speaking almost conceivable. It is not necessary to indulge in such chimerical notions.

We understand, then, that although India does not apparently seem to be lazy or jobless, *i.e.*, unoccupied at 44 per cent employment-coefficient she might still strive after the 50 per cent level. In other words, another 21,000,000 men and women would have to be placed in the sphere of economic actives if she would have a somewhat decent living *per capita*. The assumption is being made that in the mean time the technical apparatuses, vocational

training, organization and finance, etc. of the Indian people do not change for the better.

The creation of jobs for additional 21,000,000 workless men and women would tax to the highest the capacity of any set of poverty-doctors and employment-specialists. In order to control and combat poverty the economic planners will have to prescribe, in the first place, perhaps a course of emigration. India ought to be relieved of a large part of these job-seekers by extra-Indian colonization, as suggested by the present author in the paper on I *Quojienti di Natalita, di Mortalita edi Aumento naturale,* etc. at the International Congress of Population, Rome, 1931.[4]

Secondly, the problem of industrialization, implying not only the promotion of large. medium and small industrialization, implying not only the promotion of large, medium and small industries but also comprising as it should, (1) internal colonizing or migration within the Indian area, (2) agricultural reconstruction, and (3) modernization of existing arts and crafts (the rural or cottage industries), is bound to loom large in the programme. Here we encounter the positive and specific items in the problem of raising the employment-coefficient for a region. This would involve automatically the question of liquid capital in large doses such as in the last analysis can only be dervied in adequate quantities by imports from abroad.[5]

And finally,in the interest of long-range planning with a view to a higher standard of living *per capita* the scheme

[4] For interprovincial migrations see *Census of India* 1931. Vol. I *India* Part I. *Report* (Delhi 1933) pp. 62-67; Sarkar; *Sociology of Population* (Calcutta 1936), pp. 29-31, 55-59.

[5] Sarkar: *Economic Development* (Madras, 1926), chapter on "A Scheme of Economic Development for Young India"; "Economic Planning for Bengal" in the *Insurance and Finance Review* (Calcutta) March 1933.

of economic development may have to comprise a regime of birth-control as an item in social rationalization and demographic futurism. And this is independent of the scientifically vague question as to whether India is over-populated or not.

The first and third items[6] are negative in character involving, as they do, a curtailment of the supply of labour for the employment market. It is curious that while formulating a plan for raising the employment-coefficient, *i.e.*, creating jobs for more hands economic statesmanship has to devise methods *pari pasu* for relieving the employment market of prospective work-seekers. This is a paradox in the domain of societal planning such as can hardly be avoided as a soon as we begin to plan out employments with an eye to the control of poverty and elevation of the standard of living.

Calcutta University.

[6] In regard to these to items see Sarkar : "Comparative Birth, Death and Growth Rates" in the *Journal of the Indian Medical Association* (Calcutta, May, 1932), section on "Population Policy for India."

BELIEF IN GOD—AN EVIL

By P. P. Siriwardhana.

"Belief in an Ever-living God, that is, a Divine Mind and Will ruling the Universe and holding Moral-relations with mankind" (—Martineau), has been the cause of devastating wars, of ruthless suppression of human liberty and of wicked intolerance. The history of the two thousand years of theological beliefs shows without any manner of doubt that the idea of God has done more harm than good to mankind.

How freedom of speech and action was trampled under foot by those whose *mission* it was to uphold the supremacy of God in the earthly scheme of things, how inhuman brutalities were delightfully indulged in by the Christian and Islamic patres and their supporters in order to convince others of the existence of God are matters of history.

The same *Christian* notion of liberty that actuated the children of God to burn Bruno (1548—1600) at the stake goaded a Christian 'Bishop of the 20th century—a period known as the most civilised—to attack a young woman simply because she happened to be the happy possessor of a photograph of that beloved Prince the Duke of Windsor whose only fault, if it were fault at all, was that he manfully wished to act in the most human way.

Intolerance at the Zenith of its Glory!

Hitler, on the assumption that he is a messenger of "Providence",—he never believes in the God of Jews—acts in a manner which at once kills the very spirit of free-

dom of thought and speech. The ex-Kaiser during the last great war always prayed to *his* God to favour him and to deal death to his enemies. Kaiser's enemies did likewise.

Anschluss with Austria was, to Hitler, a *miracle* of his God performed through his medium. What more convincing evidence to prove that belief in God was and is the mischief maker of the world! Joan of Arc was burnt for holding a similar view.

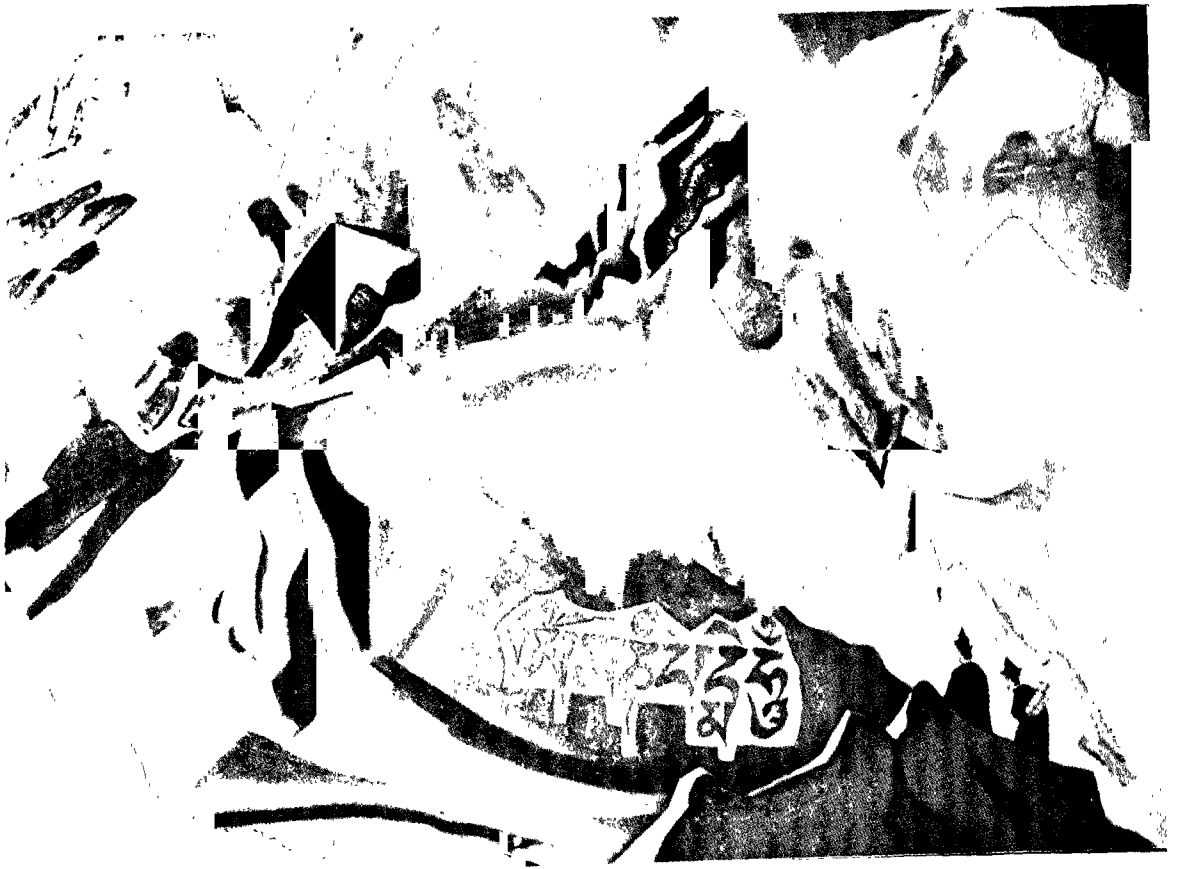
If Hitler adopted Aryan Swastika as the national symbol why does he hesitate to embrace an Aryan religion and be more tolerant to non-Germans particularly to the Jews. No. This mental aberration, this unreasonable belief in final causese once got hold of man will not allow him to escape from its cold and deadly embrace.

People of Ireland refuse to unite because they believe in the same God from two very slightly different angles. The same difference was the cause of much blood-shed in almost every country where Christianity was the state religion.

Mohamedans massacred innocent Buddhists and Hindus by the thousand to gain new converts to their faith—a belief in God. They thought, and honestly too—that it was meritorious to kill heathens in order to propagate the goodness of their God. It is indeed a God-given mission.

The idea that a person has a mission to fulfil in obedience to his or her god is the maddest thing in the world. That person may behave in a manner most harmful to society. But he is protected by fanatics who are even eager to witness miracles.

Christian missionaries who have left their own folds to "give light" to people in the dark have generally corrupted Eastern and African nations by their questionable "methods" of perverting "heathens" to their creed. They



"TOWARDS KAILASSA"—*by Nicholas Roerich*

insulted peoples who were intellectually and morally superior to them by calling them heathens.

The denationalisation of many Oriental nations was chiefly due to vigorous missionary activities designed to alienate those people from their glorious national traditions and healthy customs. And the native Christians were so eager to please their white masters that they prided themselves in singing hymns which brought insult and humiliation upon their own nationals. Bishop Heber's hymn is still sung in Churches supposed to be the abodes of God the all-merciful! Well, it is their mission to insult others.

History of human institutions is tainted with dark deeds of people who worshipped God.

These facts were enumerated on this Sacred Day to warn my fellow-Buddhists that they should resolve never to fall into the thicket of madness by thinking in terms of mission and miracle, but to be steadfast in walking along the path so clearly shown by our beloved Master. This Path enables one to live with dignity and love both to the lover and the loved.

Vesak, 1938.

THE VALUE OF SILENCE

By Rev. H. Dhammananda.

"The name that can be named is not the eternal name".

"The reason that can be reasoned is not the eternal reason".

Nay the act that is executed, and the occurrence witnessed are not essentials but accidents. The sound, colour, smell, taste, that are experienced are not eternal. The thought that is conceived, and the emotion felt are all mortal. In brief, the "Life" that exists is measured by "Time and Space". Yet there lies something which even precedes "Time and Space". Something immortal and, therefore, eternal.

That which is beyond all judgements and measurements is eternal. That which has no colour, no sound, no taste, and no shape is eternal. In a word we call it "Silence". It is without attributes yet it lives. It is without change yet it extends. It is not being caused by, but it is a cause in itself. It is not born out of anything, but something is born out of it. Through the glory of silence something is revealed to our hearts, just like a divine pouring. We call it "Peace". It is the purpose of silence and it is the value of it.

When all duties are done, when all activities are stilled, when we are tired of our experiences, and retire from a busy life in the world-theatre, the deep necessity of the silence is experienced.

Where there is motion, silence is absent. When the movement comes to an end the kingdom of silence comes to prominence. Silence is not absence of noise but the presence of absence is silence. To disturb the disturbance is silence, but without disturbance no one can appreciate silence. This secret lies everywhere but we notice it only in solitude. It is just like the water that lies everywhere in the earth but appears only in some places.

"Emptiness" is its characteristic and "Absence" is its phase of existence. It is secretly hidden in the atmosphere, but we are strongly influenced by it

It dwelleth but moveth not, giveth but claimeth not, helpeth but demandeth not. He that longeth for it shall be one with it.

We may look into it but we do not see it, for it is colourless, We may listen for it but we do not hear it for it is soundless, We may attempt a picture of it but it is pictureless.

It is a picture of the pictureless, an image of the imageless, a form of the formless. Yet when we need it we can feel it, and when we feel it, its celestial gift which is called "Peace" reigns over our hearts.

Silence is empty, but it can fill our hearts. Though it looks empty, its use is inexhaustible. In its profundity verily it precedeth the "Greatest".

"O How calm it seems to remain" I know not how for it extends. It is a mystery yet it lives in every thing.



BOOK REVIEW

FROM BUDDHA TO THE CHRIST. THE HISTORY OF A SPIRITUAL PILGRIMAGE. Rev. Paisei Michihata. Translated by Rev. P. A. Smith, American Church Mission. The Church Publishing Society Tokyo 1937 Small octavo, pp. 8+240.

This book ought to have been called "from Amida to the Chirst." It recordes the mental struggles of a child-like personality from the sīlabbata-parāmāso of Japan (one of the things expressly forbidden by the Buddha) into a comparatively simple form of Christianity. It reminds one of the books of the French Canadian priest, Chiniquy: "Fifty years in the church of Rome" and "from the church of Rome to the church of Christ." To realize the deeper issues involved in the Buddhist-Christian problem, the author should read such books as "The Riddles of the Sphinx," by Ferdinand Schiller (London, 1891); "Buddhism and Science," by Paul Dahlke (English translation, London, 1913); 'Old creeds and New Needs," by Caroline Rhys Davids (London, 1923); "Spinoza and Buddha," by S. M. Melamed (Chicago, 1933) and the works on Comparative Religion, by Professor Anesaki, which ought to have been translated long ago. So too with other works by Japanese thinkers, quoted in his History of Japanese Religion.

Max Müller told Dean Stanley, in 1869, that the two world-faiths would fight for the mastery for a thousand years and end in a compromise. But works like the present

will play no part in this planetary struggle. Says the author, on p. 97: "When we compare Buddhism and Christianity in their relation to modern science, the latter is infinitely superior."

My school Bible, seventy years ago, solemnly informed me, on page one, that the world was created in B.C. 4004! The English Church, headed by the Archbishops of Canterbury and York, has now officially repudiated this nonsense and gone over to the Buddhist doctrine of Evolution. A goody beginning for "the Great Max" with his thousand years of struggle, dating from 1869!

A. J. Edmunds, Cheltenham, Pennsylvania.

Art and Archaeology Abroad by Dr. Kalidas Nag, M.A., D.Litt. (Paris), Published by the University of Calcutta.

Dr. Kalidas Nag who has built up for himself an international reputation as a torch-bearer of Indian culture hardly needs any introduction.

The work is the result of his numerous visits to Europe and America and the observations he had made in the course of his extensive tours in the west. It has been compiled mainly for Indian students who intend to go abroad for specializing in different branches of art and archaeology.

As a hand-book of information the work will prove to be eminently useful—it removes a long-felt want by supplying up-to-date and reliable information regarding courses of study at the important American and European Universities and the facilities offered to students in an attractive form. No living Indian probably possesses Dr.

Nag's equipment for the task which he has performed in a most useful and interesting way.

A. K.

Dramatic Poems By A. Christina Albers, S. K. Lahiri & Co. Ltd., Calcutta.

Miss Albers is a German lady who has spent the greater part of her life in India, and this country which is the country of her adoption has found in her an ardent and sincere admirer or its past. preesrved chiefly in the shape of legends and traditions. More than once she has brought to bear upon this subject her love of India, and her power of entering into and sympathising with the tales of heroism and self-sacrifice which seem to be a persistent note in the spiritual history of the Indian people, will be apparent even to a cursory reader of these dramatic lyrics. She also treats of historical subjects. A dramatic poem in seven acts on Nurjahan opens the present series. The death scene of Jahangir in which he recalls the gloriously happy years of his life with Nurjahan by his side seems to have been managed with considerable dramatic skill, and insight. Savitri, Harischandra, Damayanti, Jogmaya, are the other poems on Indian subjects. "The Mermaid's Dream" is the last poem in the work under review and although not specifically Indian in subject, is so in its tone and character.

The book should be read by Indian students and ought to find a place in the library of every school. It has been done with ability and bears testimony to the author's unaffected enthusiasm for India's legendary past.

B. S.

Gautma Buddha by Dr. Bimala Churn Law, M.A., B.L., Ph.D., Published by Messrs Gurudas Chatterji & Sons, Calcutta. Price Re. 1-8 as.

Among the very few people who have undertaken to write on Buddhism in Bengali, particular mention should be made of the late Satish Chandra Vidyabhusan and S. N. Tagore. But the progress of research in the Buddhalogical field in recent years has already made these books antiquated and there was thus a clear need for a reliable account of Gautama Buddha's life and teaching in Bengali. This need has been supplied by Dr. Law in the form of the book under review.

The work has been divided into 19 chapters, out of which three have been devoted to contemporary religious movements and personalities, one to Buddha in relation to the various kings and princes, and another to Buddha and his attitude to women. There is a chapter also on his chief disciples.

Dr. Law has presented in this work all the important facts relating to the life and teaching of the Buddha in a clear and easily intelligible language. A book on Buddhist philosophy is apt to become abstruse and technical. The great achievement of Dr. Law has been to preserve the simplicity of the narration without for a moment departing from accuracy and scientific precision. This book ought to find favour with the reading public in this country—for it will tell them all that they want to know about the great Teacher as no other work written in Bengali will do. If the reader wishes to form a first hand knowledge of the texts, he will be able to do so with the help of the references given nearly at the foot of every page. There is an index at the end of the book, increasing its usefulness and a list

of writers belonging to various countries who have contributed to the study of Buddhism by their original researches. The bibliography of works on Buddhism contained in the work under review has been carefully compiled and will prove of value to students who wish to make an advanced study of the subject. There are some ilulstrations to which reference should also be made. Dr. Law has placed the Buddhists of this country under a deep debt by this very lucid exposition of the Buddha's teaching and by the interesting account of the Teacher's life he has offered, carefully bringing together the results of scholarly investigations in many countries.

S. C. S.

* * *



NOTES AND NEWS

Wesak

The most sacred festival for Buddhists, commemorating the three incidents in Lord Buddha's life—His Birth, His attainment of Enlightenment and His Passing Away into Mahaparinibbana—will be celebrated to-day all over the world. Even those who are not Buddhists by profession recognise in this threefold event a vast significance for mankind. In India where Buddhism is a memory rather than an active force so far as the multitudes are concerned, the day is honoured by countless people who remember on it the story of the Renunciation and the great love which prompted it.

It should be a circumstance to the lasting honour of Buddhists that Buddhism should be treated in a country where all knowledge of the Dharma is practically lost as a symbol of love and compassion. The history of Buddhists everywhere had been through the ages of a kind that justified the reputation but recent developments in the relations between two Buddhist countries have been deplorable. The bloodshed that has been caused by them will remain as a standing reproach to all Buddhists.

We Buddhists must look into our hearts on this most sacred day more deeply than ever and examine ourselves to see if we are living up to the noble eightfold path. For Buddhism is a Way of Life and not merely a theory. A Buddhist cannot fall back upon any Saviour or Mediator. A Buddhist must accomplish within himself his own future

and his own salvation. So the Lord Buddha was never weary of saying "Be a light unto yourselves."

We extend our cordial greetings to all readers, co-religionists and other sympathisers and wish them a happy and prosperous year.

* * * *

Maha Pandia Rahula Sankrityayana

Bhikkhu Rahula spent a few days at the Headquarters of the Maha Bodhi Society in Calcutta on his way to Kalimpong. He will preceed from there to Tibet where he will stay for the summer. He has been for some years busy restoring Sanskrit Buddhist Texts. He brought many valuable MSS from Tibet which were supposed to have been lost. He has obtained the co-operation of a number of scholars in editing these MSS. His visit to Tibet is connected with this scholarly mission which now fills up most of his time.

* * * *

Sj. Devapriya Valisinha,

Sj. Devapriya has spent more than two months travelling to different parts in Burma and giving lectures. He has been able to enlist the sympathy of large numbers of people for the work of the Maha Bodhi Society. About sixty new Burmese Members have joined our Society as a result of Mr. Devapriya's lectures and addresses. Mr. Devapriya went to Penang and Singapur on the same mission and has been able to secure financial assistance as well as promise of good-will and co-operation there. Branches of Maha

Bodhi Society will soon be organised in these countries. Mr. Devapriya is expected to return by the end of this month.

* * * *

Ven. Ananda

Ven Ananda is now staying with us in Calcutta. He will take part in the forthcoming Wesak festivities after which he will leave Calcutta.

* * * *

The Fifth Anniversary of Bhikkhu Dhammapala's Death.

The fifth anniversary of Sri Devamitta Dhammapala's death was commemorated on the 29th April at the Buddhist Hall, Calcutta, with Sj. Santosh Kumar Basu, Ex-Mayor, Calcutta, in the Chair. Several speakers paid homage to the memory of the eminent Buddhist leader who had founded the Maha Bodhi Society and had endeavoured to revive Buddhism in India.

Mr. Santosh Kumar Basu who presided said that the principal achievement of Devamitta Dhammapala was his revival of Indian traditions. Although in a sense a foreigner, he had chosen as the ambition of his life, the re-establishment of Buddhism in the land of its origin and had had viharas erected in many places in India. He had carried the torch of Indian civilisation and its traditions to the distant corners of the world.

Maha Pandit Rahula Sankrityayana said that Sri Dhammapala who came out to India 46 years ago had been the only Buddhist missionary in India since 1203 when the last hierarch had left India. His work was thus of profound significance in the Buddhist world.

Professor Benoy Kumar Sarkar laid emphasis on the work of Sri Devamitta Dhammapala as the "maker of young Asia". He also said that the Mahabodhi Society was a great institution enriching the cultural life of the Bengalees and its founder justly deserved the gratitude and esteem of the whole province.

Among other speakers who dwelt on various aspects of Sri Devamitta Dhammapala's life and activity were Dr. Satcori Mooherjee, M.A., PH.D., Mr. R. C. Moullik, Mr. Tulsidas Kar and Begum Hosna Jehan. The meeting was very well attended and at the wish of the President all present stood up for a minute to pay their tribute of respect to the memory of Bhikkhu Dhammapala.

A CORRECTION

In page 147 of April issue of the Maha-Bodhi "from 1925 to 1927" in para 2 should be read as "from 1925 to 1937."



FINANCIAL.

Statement of Income and Expenditure of the Maha Bodhi Society for the months of October, November and December, 1937.

INCOME.	Rs.	A.	P.
Sarnath Vihara a/c.			
Charity Box collections	165	3	6
Miscellaneous donations	268	2	3
Book Agency a/c.			
Sales, V. P. Ps. ...	989	7	6
Sarnath M. B. S. a/c.			
Sister Vajira ...	100	0	0
Miss R. C. Ogden ...	65	1	0
Mr. Tan Kok Kee ...	100	0	0
Miscellaneous donations	335	8	3
M. B. Free School a/c.			
Grant from D. Board	60	0	0
Maha Bodhi Vidyalaya a/c.			
Help from Birlaji ...	200	0	0
Fees from Bays ...	146	8	0
M. K. V. Library a/c.			
Rev. S. W. G. A. Sadananda Thero for Books ...	5	0	0
M. B. Free Dispensary a/c.			
Donations	10	1	0
M. B. Journal a/c.			
Subscriptions ...	109	1	3
Dharmaduta a/c.			
Subscriptions ...	21	5	3
Sarnath Institute a/c.			
Donations	67	8	0
A. D. Trust ...	550	0	0
Sarnath Anniversary a/c.			
U. Thwin	30	0	0
Ceylon Pilgrims ...	11	2	6
Carried over	3234	0	6

EXPENDITURE.	Rs.	A.	P.
Sarnath Vihara a/c.			
Candles, Incense etc. ...	29	0	3
Casket Deposit fee ...	50	0	0
Surkhi etc. in anniversary ...	94	15	3
Book Agency a/c.			
Books, Cards, postage etc.	248	2	6
Sarnath M. B. S.			
Salary	65	0	0
Postage etc. ...	15	8	0
Ajmer Branch ...	11	0	0
Custom Duty—Types ...	25	15	0
Miscellaneous exp. ...	103	6	9
M. B. Free School a/c.			
Salary etc.	103	6	0
M. B. Middle School a/c.			
Salary etc.	141	14	0
M. B. Vidyalaya a/c.			
Salary etc.	853	8	3
M. K. V. Garden a/c			
Wages of Malies ...	157	5	3
M. K. V. Library a/c.			
Newspapers etec. ...	14	12	6
M. B. Free Dispensary a/c.			
Allowance to Doctor, Compounder, Medicine etc.	206	3	0
Dharmaduta a/c.			
Postage & Printing ...	41	0	6
Sarnath Institute a/c.			
Books, Stationery, Soap, Medicine, oil, Rly. fare, etc.	394	13	9
Food a/c.	481	5	3
Sripal a/c.	33	14	6
Br. Govinda's a/c. ...	30	0	0
Gaya a/c.			
For Priest, Durwan & M. Tax	69	8	6
Sarnath Bldg. a/c. ...	145	7	3
Sarnath Dharmasala a/c.	8	12	3
Sarnath Anniversary a/c.	437	6	3
Carried over	3762	5	0

Statement of Income and Expenditure of the Maha Bodhi Society for the months of October, November and December, 1937—continued.

RECEIPTS.	Rs.	A.	P.
Brought Forward	3234	0	6
M. B. S. a/c.			
Donation	54	12	0
Membership ...	26	0	0
Hall rent	77	8	0
House rent	215	0	0
Telephone	0	2	0
B. G. Land	100	0	0
Charity Box	8	5	0
I. B. U. A. a/c. ...	20	4	0
Dhammadut a/c. ...	0	8	0
Sarnath M. B. S. a/c. ...	20	0	0
Book Agency a/c. ...	145	13	0
M. B. J. a/c. ...	109	8	0
	4011	12	6

EXPENSES.	Rs.	A.	P.
Brought Forward	3762	5	0
Stamp	36	15	0
Charity	3	0	0
Stationery, Soap, Tram etc.	44	6	9
Library a/c.	8	8	0
Sarnath Dispensary ...	54	0	0
Priests a/c.	30	1	9
Secretary's trip ...	17	4	6
D. W. a/c.	7	4	0
Reception of Delegates	6	13	0
Baksis to Servants ...	6	0	0
Reception of U. Thwin	7	4	9
Reception of Gaekwar	11	0	0
Mr. Srish Chatterjee ...	25	0	0
Stencils	5	12	0
Electric bill	27	10	0
Telephone bill ...	39	4	0
Bedsteads & Beddings	108	1	0
Vihara painting ...	26	0	0
Electric repair ...	6	0	0
I. B. U. A. a/c. ...	20	4	0
Bodhgaya	15	14	6
B. House a/c. ...	3	8	0
Paper	20	12	0
Salary	225	8	0
Food a/c.	184	11	9
Book Agency ...	38	15	0
M. B. J.	640	8	6
	5382	11	6



MRS. ALICE LEIGHTON CLEATHER

Born April 24, 1854. *Died May 4, 1938.*

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं। देसेथ भिक्खवे धम्मं आदि कल्याणं मज्झे कल्याणं परियोसान कल्याणं साथं सव्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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UNTO BUDDHA

O Blessed One! I gaze at thee!
Thy calm and consecrated Face
So full of tender beauty, grace,—
To see is to be passion-free!

I gaze at thee! Mine eyes are dim
With tears, as I do think of th' Height
Thou hast attained,—the Realm of Light,—
Thy face a Song, thy Life a Hymn!

Thou art become a balm, a Hope!
Thou hast become a Man Divine!
A Star, a Symbol, and a Sign
Of Strength to men who daily grope

In th' darkness of a drunken world,
Not knowing where doth lie the Way!
To thee I bring a flower this Day
Who hast the Flag of Truth unfurled

And taught that Truth is not in creeds,
Truth is in conquest of the self,
In flinging far off power and pelf;
Truth is in Mercy's Golden Deeds!

O bless us so this Blessed Day!
Thou Hero! Healer of Mankind!
That we may Truth and Beauty find
In th' Law of Love,—the Maitri—way!

—*T. L. Vaswani.*

THE INFLUENCE OF BUDDHISM ON THE LITERATURE OF JAPAN

By A. C. Albers.

The Japanese are by nature reticent, they are a sensitive race. They are also great lovers of nature and have an ingrained sense of the beautiful. Their country is one of sweet loveliness, singled out, it would almost seem, by nature to lavish her beauties upon. Mountains, lakes and seashore combine to make Japan the most charming of lands.

And—the flowers! There is not a month when the land is bereft of them. Careful attention to horticulture has made it possible to keep the flower gardens of the Island Kingdom in bloom throughout the change of the seasons. In spring the entire country is pink with the glow of the rose cherry blossom, and in the autumn, when the giant drooping wistaria sends forth her beauty, the atmosphere seems like a gauze of purple. And no people are more appreciative of nature's gift than are the sons and daughters of the Isles of Morning. It is not an unusual sight there to find a group of silent admirers before the first opening buds of a blooming flower tree. Still, it is in reality the heart that sees, rather than the outward eye. And it must be ever borne in mind that it is the Buddhist teaching that has done much to develop this sense of the beautiful. These feelings express themselves in the art and literature of the land.

The poetry of Japan is different from that of any other country. The reticence of the people expresses itself in

the shortness of their poems. There is a certain verse metre, called *hokku,* which allows of seventeen syllables only in the production of a whole poem. And the influence of Buddhism is found in the deep meaning that lies behind these few lines.

Buddhist sects are numerous in Japan. But it is *Zen,* that has most strongly influenced its literature. *Zen* is a crippled word, it came through the Chinese from the Sanskrit *dhyana,* meditation.

There is some difference of opinion as regards the origin of the Zen sect. The one generally accepted is, however, that Bodhidharma, the twenty-eighth Patriarch of Sakya Muni, carried the teaching to China in the year 520. But it was not till the seventh century that Zen became more widely known and practised in China.

The Mongol invasion in the 13th century driving many Zen priests to take refuge in Japan, they brought with them this, the loveliest Branch of the Buddhist tree and planted it on Japanese soil. And here it has grown and given its shade and the fragrance of its blossoms and fruit ever since. There is no dogma in Zen, and it soon became popular, particularly with the upper classes. To-day it has a large following among the cultured. In Zen the seeker after enlightenment is not to rely on any written record. He is to look within and there find his Buddha nature; he must rely on his own experience. The teachers of Zen maintain that language is of little avail to the searcher, therefore, silence is much observed.

The follower of Zen must in silence find the realization of that state, beyond all creeds, when the individual stands alone in the crystal "Vault of Immensity" alone and yet not so. When the consciousness lives in all that has existence, when mountains and seas, and the very

moons, stars and suns, become part of his own being, then there can be no aloneness.

Zen is highly mystic. A few words from the heart and the pen of the poet suffice to put into action the deep meditative nature of its followers. Taking, for example one of the poems of Bashu, the great *hokku* poet,—

"It was the moon's light
Since then I have watched and waited,
But lo,—to-night,"

We see that the reader must think deeply in order to grasp the meaning here conveyed. It might not convey much to the superficial reader, but the mind trained in the mysticism of Zen, will at once know that *to-night* indicates the time when enlightenment was reached. And these famous lines,—

The old pond
And the sound of the frog
Leaping into it,

are quite sufficient to make a Japanese stand silent and in his heart feel the song of the frog, and through it the whispers of moons and planets.

There is a word in the Japanese language—*awaré*—, which has not an exact equivalent in English. It may be expressed by the German word, "Wehmut". It is "that feeling of longing" of Longfellow, "which is not akin to pain and resembles sorrow only as the mist resembles the rain." This word is most frequently used by the poets of the land where nature speaks. It is that which the human heart feels, when seeing the wild geese fly southward or the clouds float gently over Fujiyama.

Under the influence of Zen all nature speaks or sings, —gives forth the feeling of its being. Even the croaking

of the frog, and the chirp of the cicada have a melodious rhythm, which the heart fondly feels. The very flowers speak and so do all the forces of nature. The whiteness of the cherry blossoms, the newly-fallen snow—these are reflections of the highest realms in space. The message of Zen lingers on plain and hillside and is carried on the waves as they break against the pine-girt beaches. The severities of nature in the Island Kingdom,—tornado, earthquake, fire,—all these carry still the same message, and in the garb of Karma convey the Teaching.

Those short mystic sayings are often deep sermons,—

"A cuckoo being lost to view as it flies towards a lonely island." What a world of thought! Here is portrayed the inner self of each of us going onward,—and losing all interest in the world of matter, steers towards the "lonely Island" of Infinitude. The moon holds a paramount place in symbolism of the poets of the Morning Isles. It is the "comfort of old age"' the "memento of Generations" and though it says not a word, it speaks. And so speak the dew-drooping chrysanthemum, the delicate grace of the swaying bamboo, the green serenity of the pines, whispering their woe to the wind. We can "become masters of water, moon and flowers." These are thoughts purely Buddhistic, they are the *gardenpath* (roti) that carries the consciousness to Nirvana.

As said before there is much of sublime silence among the poets of Japan. We read of a famous tea-party, given by a Feudal Lord, at which the guests sat for hours without saying a word, viewing the moon which sent its light those thousands of miles through the dreamy network of many thousand leaves,—so like the Tathagata. How often did it not happen that He remained entirely silent when approached with questions.

It is Zen too that has called forth the *No* plays. In these plays the actors and actresses are really interpretors of the spiritual priests and priestesses it would seem, who deliver their sermons in the language of song and rhythmic dance. These plays are serene expressions of grandeur, but unfortunately, in these degenerate days, but little understood. Here sorrow and happiness, past and future commingle, till silently they merge into Infinitude. The audience that attend the *No* play, do so, not for amusement or instruction, but to commune with the spirit. There is in the Japanese, a word called *Yügen,* which means "that which is beneath the surface." It is that which the audience of the *No* play seek and receive. The symbol of *Yügen* is a white bird with a flower in its beak.

The most graceful of these *No* plays is "The Robe of Feathers". From beginning to end the play abounds in beauty beyond the grasp of the ordinary thinker. The play opens with an ovation by two fishermen to a spring-morning. One of them lands on the pinewood island of Mio. He feels an ethereal presence, and well he might. The place has that morning been visited by a fairy, who, while going to bathe in a near-by brook has hung her feathery robe on a tree. The fisherman sees the robe and claims it. Now the fairy lady appears and asks for the return of it. But he is obdurate. She pleads in sadness, for without it she cannot wing her way back to her aerial home. She becomes so very depressed by the thought of being obliged to remain on earth, that the very flowers of her garland wither. Still must she not give way to loud lamentations. The chorus echoe her feeling and tell how she envies the clouds, the wild geese, the swift seagulls and the very winds of spring.

At last the fisherman relents. He is willing to return the robe, but on condition that she gives him one of her aerial dances. This she gladly promises. But she must don the feathery garment before she can undertake to dance. The fisherman is mistrustful; he would have the dance first and then yield up the robe. To this she proudly replies:

"Doubt is for mortals. In the heavens there is no deceit." He then complies with her request, and the fairy lady proceeds to keep her word. She gives not one dance only, as she agreed, but several. This is the greatest moment of the play to the audience. The height of feeling then reached verges on *satori* (enlightenment.) The listeners have admitted that at that moment the gates of another world are open to them. The trees take on a richer green, the waves break more gently on the shore, all-harshness vanishes from the scenes and sounds of nature.

Meanwhile the fairy lady continues her dance; the chorus interpret the rhythm and sing the praises of mountain, moon and wind. Softly she dances and more and more etherial become her steps, till finally (as explained by the chorus) she floats away over the pinewoods of Mio, the high peak of Fujiyama, till lost in the Empyrean, she passes beyond the sight of men, whither the spiritual audience follow her in thought.

What a different thing this from the average cinema productions of the present day.

The *No* Plays date from a time when the belief prevailed, that by the mere pronunciation of the Buddha's holy name, a straying ghost from Hades could enter Nirvana.

We see by the foregoing that the Dharma of the Blessed One may flow through varying channels. The stage may

be made a gateway—a *gardenpath* to carry the deathless message.

We must put ourselves in touch with the Buddha nature of the spheres, then at least will the noble doctrine be carried to us wherever we turn,—through the throat of the bird, the silent faces of flowers, the rhythm of wind and waves. The path itself is sweet as "honey-dew," and leads to realizations sweeter than words can tell.

GAUTAMA BUDDHA, HIS LIFE AND TEACHING*

By Diwan Bahadur K. S. Chandrasekhara Aiyar

The full-moon day of Vaisakha is the anniversary of certain momentous occurrences in the last earthly life of the Lord Gautama Buddha,—his birth, his attainment of the supreme illumination, and his relinquishment of the physical body. These several events are conjointly celebrated during the Vaisakha festival, which falls usually in the month of May.

Of that remarkable life we have various legendary accounts which express the popular conception of the great Teacher. Many of these legends are no doubt intended to be understoood as allegories. For English-knowing readers the career and personality of the Lord have been vividly portrayed in Edwin Arnold's "The Light of Asia," one of the most inspiring poems in the English language. The

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* Presidential address of Rajadharmapravina Diwan Bahadur K. S. Chandrasekhara Aiyar, Retired Chief Judge of Mysore, at the Buddha Jayanti Celebrations, Bangalore City, May 1938, under the auspices of the Universal Buddha Society, Bangalore.

historical facts have been sifted and more or less accurately presented in many works of scholars. It will not be amiss on an occasion like the present to remind ourselves of some sailent features of that wonderful mission by which the spiritual and moral atmosphere of eastern lands was so greatly transformed.

Gautama Siddhartha—the first name being that of the family, and the second the personal name of our subject—was born at Kapilavastu, a hundred miles north-east of Benares in the Nepal Terai. The date of his birth is fixed by modern chronologists as 563 B.C., though placed by eastern tradition sixty years earlier. His father was Suddhodana, a chieftain of the Sakya tribe, and his mother Mayadevi, who died within seven days after the child's birth. Siddhartha was trained in youth in all the manly arts and princely accomplishments of the time. When he was eighteen, he married his cousin the lovely Yasodhara, who bore him a son Rahula.

It had been foretold at Siddhartha's birth that he would one day resign his high estate and tread the path of renunciation. To prevent this coming true, the king, his father had made elaborate arrangements to surround him with every pleasure and luxury that could be devised to withhold him from any such impulse. All these precautions were in vain, and could not shut out that which was fated to be. Driving through the city in his chariot on his way to the pleasure grounds, the young prince met one day a decrepit old man, on another occasion a sick person weak and wasted by fever, on yet another a corpse borne on a bier followed by weeping mourners, and after that a mendicant hermit with his begging bowl. These successive visions and their implications removed the veil from his eyes and impressed him deeply with the sorrowful fate of all living things. Full

of anguish and pity, Siddhartha decided to give up everything, including home and family, and to retire to the jungle, resolved on finding the cause of human suffering and the means of redemption. This was in his twenty-ninth year.

Six years he spent in philosophic study and in *tapas* (or austerity). The thought then came to him that the supreme knowledge which he sought could never be reached by mere fasting and bodily penance, but must be gained by the opening of the mind through *dhyana* (or higher meditation). Having arrived at this conclusion, he betook himself to the shade of a *pipal or asvattha* tree (at the place afterwards sacred as Buddha Gaya), determined not to leave the spot till he had gained his objective of supreme enlightenment. He remained there for forty-nine days. At last, after many temptations and trials and much inner struggle and striving, the light of true knowledge broke upon his mind. He discovered the secret of human misery in ignorance, and the remedy in the dispelling of ignorance through wisdom. He now became "Buddha," the Awakened or Enlightened. "Tathagata," (or He who had thus attained) is the name by which he usually referred to himself.

True lover of mankind as he was, he wished to spread among the people that knowledge of the truth which had brought to himself illumination and freedom. He preached his first sermon in the Deer Park of Sarnath near Benares, and thereby set in motion "the Wheel of the Law."

A number of disciples came to him for instruction. He sent them out in different directions, bidding them announce to the multitudes his message of liberation from sorrow and suffering.

Every year, during the eight dry months, the Buddha journeyed from city to city, and from province to province, teaching and preaching to the people. During the four rainy months he would remain in one place in one or other of the retreats presented to the fraternity by pious donors. A graphic picture of a typical day in the life of the Buddha is given in a Buddhist scripture. The Blessed One would rise early, and after bathing would retire to a solitary place to meditate. Then he would take the begging bowl, and sometimes alone and sometimes with his disciples he would enter the nearest town or village to receive the offerings of food brought by the people. Returning home, all would eat their meal in common. Afterwards the Blessed One would summon the people to him and speak to them of the deeper things in a way that all could understand. He would then meet his disciples and help them in their difficulties and their meditations. The heat of the day was spent in rest and solitary contemplation in a quiet chamber or in the cool shade of dense foliage. When his body was rested, he would arise and consider the circumstances of the people that he might do them good. When evening fell, they would again gather together, bringing offerings, and listen to his discourse. After this he would speak some time to the brethren of his Order until the first watch of the night, when they retired to sleep. He himself would spend part of the time in meditation and part in rest. As the day began to dawn, he would call to mind the folk in the world and think of their hopes and aspirations, and the means by which he could help them.

Princes and Brahmans, merchants and husbandmen, hermits and outcastes, noble ladies and repentant prostitutes, joined the growing community. Many were attracted by the institution of the *sangha,* or Brotherhood of Monks,

which afforded an opportunity to the spiritually minded to devote their lives to the acquisition of the highest wisdom and to fit themselves by study and discipline for teaching and guiding others into the path of true happiness and liberation. The rulers of Magadha and Kosala became lay disciples and patrons. One of Gautama's first visits after his enlightenment was to his ancestral home. He brought consolation to his aged and till then disappointed father, gladdened the sorrowing heart of his bereaved wife, who became one of the first of the newly founded order of nuns, and accepted his young son into the faith. A cousin named Ananda became his disciple and special attendant, and was dearly loved by the Master. Many conversations between the two are recorded.

For five and forty years the Master travelled far and wide, up and down the Ganges Valley, preaching his *Dharma,* and drawing many around him as pupils. He spoke to people in their own provincial dialect ; and he enforced his sayings by parables, and fables and dialogues. The doctrine of a universal brotherhood open to all was the corner-stone of his popularity ; and his practical method of exposition brought down his teaching to every person's understanding.

Sometimes, indeed, he met with violent opposition to his teaching. The greatest of teachers are not spared the shafts of jealousy and misrepresentation. He was particularly troubled by the envy and factious spirit of his cousin and life-long enemy, the heretic Devadatta. The latter, it is said, even made an attempt to murder him through hired assassins. The Buddha made no distinctions between persons ; and during a visit to Vaisali, he gave great annoyance to the nobles by accepting the hospitality of a courtesan in preference to their own sumptuous banquet.

Many years passed since the Lord Gautama entered upon his ministry. No one led a more active and busy life. He was now eighty years old, and worn out with toil and travel. The manner of his death is thus related. At a village near Kusinagara he halted in the mango grove of Chunda, a worker in metals, who invited the Master and his disciples for the mid-day meal. The feast consisted of sweet cakes and rice and mushrooms; and shortly after partaking of the same, the Exalted One was taken ill, but bore the suffering without complaint. When he was a little better, he continued his journey with his disciple Ananda, bathed and quenched his thirst, and passed on to the other side of the river to a *sala* grove. He there lay down on his right side with his head to the north. Knowing his end to be near, he told the brethren not to grieve, since decay was incidental to all component things. He had previously given his final instructions to them and exhorted them to hold fast to the Truth as a lamp, to look to themselves and none else as refuge, and to work out their salvation with diligence. He had also with characteristic considerateness enjoined that none should impute the least blame to the poor smith Chunda for what had happened. He then passed into *Parinirvana,* the state from which there is no return. The body was ceremoniously burnt, and the remains divided into eight portions which were variously distributed. Over these were subsequently built eight sacred monuments in different parts of the country.

From all accounts, the personality of Gautama the Buddha was one of singular dignity, beauty and attractiveness. It combined intense individuality, deep earnestness and severe simplicity of character with the utmost gentleness and courtesy, a profound understanding of human weakness, and the most tender compassion for the sorrowful and

suffering. The appeal of his message was enhanced by a deep, rich and thrilling voice, and an almost superhuman persuasiveness of expression.

It must not be supposed that the eloquence of the Lord implied any diffuseness of speech. On the contrary, he was, like many of the greatest teachers of the wisdom, a habitual lover of silence. He taught men even more by his inspiring presence and the example of his ideal life than by the words he spoke. He often sat in the midst of his disciples in utter silence.

Many of his sayings, as they have come down to us, are short and pithy, forceful and full of point. The essence of the ethical life has been condensed in this single verse:

"To cease from all evil actions,
To generate that which is good,
To keep one's mind clean and pure,
This is the injunction of the Buddhas."

It remains as true today as when he uttered the aphorism twenty-five hundred year ago, that "Never doth hatred cease by hatred,—hatred ceaseth only by love." The same sublime wisdom is enshrined in these other sayings, chosen at random: "Let a man overcome anger by kindness, let him overcome evil by good; let him overcome the greedy by liberality, the liar by the truth." "Victory breeds hatred, for the conquered is unhappy." "All men tremble at punishment, all men love life. Remember that you too are like unto them, and do not cause slaughter." "One may conquer a thousand men in battle, but the greatest victor is he that conquers himself." "Not by birth, but by conduct, does a man become an outcast or a Brahman." "Who would willingly use harsh language to those who have sinned, strewing salt, as it were, upon the wound of their own fault?" "This is true progress in the discipline of the

Blessed One, if a man sees his sin in its sinfulness and refrains from it in future."

The whole of the *Dharma* or doctrine of the Buddha is simply and briefly set forth in the sermon known as the *Dharmacakra-pravartana Sutta.* Its points are arranged categorically, so that when it has once been heard, each point reminds one of the next. Each suggests a whole body of related ideas, and so the sermon, short and simple as it is, contains a lucid explanation and a clear rule of life. There is, to begin with, the enunciation as axioms of the Four Aryan or Noble Truths. The first is that the life of the world is full of sorrow and suffering. The second is to the effect that the cause of such sorrow and suffering is the craving for material experience,—lust, pleasure, power, and so on—and the clinging to things which pass away: in other words, the will to live, which draws the person from birth to birth. The third shows that sorrow is to be extinguished by the overcoming of attachment and the expulsion of desires and passions. The fourth proclaims that there exists a way which leads to deliverance from sorrow, namely, the Eightfold Path of Right Belief, Right Thought, Right Speech, Right Action, Right Livelihood, Right Exertion, Right Remembrance, and Right Concentration of mind.

Each of those topics is a nucleus round which a great many ideas may be developed. There is time only for one or two observations. By right belief is not meant blind faith, but a certain amount of knowledge as to the scheme of life and the operation of the great laws of nature, and particularly of the law of Eternal Justice, or Cause and Effect. Our thoughts should be true, beautiful and ennobling; and our speech accurate, purposeful and helpful. Action should be upright, unselfish, well considered and

effective. No means of making a living is right which causes harm to any living thing or which is obtained by unfair or dishonest dealing. Right exertion implies perseverance in goodness, and depends both on the choice of useful work and on the use of our strength and influence to the best advantage. We should be self-recollected, making a right use of the intellect, keeping in mind our work and our duty, profiting by mistakes but not brooding over them, and remembering the good and pleasant things but forgetting the evil and unpleasant ones. The mind should be concentrated on high and noble objects only, so as to fill the background of our minds with elevating thoughts that will mould our character and guide our daily actions.

The Eightfold Path outlined by the Buddha, lying as it does midway between the extravagances of asceticism and the carelessness of self-indulgence, is known as the great Middle Way, the life of perfect righteousness in the world. It is not really a new path, but the ancient Aryan Way, the path of eternal Dharma, freed from accretions and restored in its essential simplicity. Buddha did not profess to be an innovator. His aim was not to introduce a new ethical code or to promulgate a new scheme of the universe, but to transform the moral life by the inculcation of a new sense of duty. This he sought to do through a philosophy appealing to reason and intelligence and adapted to the practical needs of ordinary men and women. His gospel of liberation was not simply for the elect, for the highly intellectual or high-placed few, but for the multitude, for every man.

Keeping the discussion of subtleties to his inner circle of disciples, he preached to the people at large the simple dharma of love, justice and righeousness. A good illustration of the nature of these popular talks is afforded by

"The Five Rules" or precepts for observance which he gave to his hearers wherever he went. This has been thus beautifully rendered in "The Light of Asia:"

"Kill not—for Pity's sake—and lest ye slay
The meanest thing, upon its upward way.
"Give freely and receive, but take from none
By greed, or force, or fraud, what is his own.
"Bear not false witness, slander not, nor lie;
Truth is the speech of inward purity.
"Shun drugs and drinks which work the wit abuse;
Clear minds, clean bodies, need no *soma* juice.
Touch not thy neighbour's wife, neither commit
Sins of the flesh unlawful and unfit."

It is no wonder that words such as these made their winged way to the minds of all, learned and unlearned, the great and the humble, the weak and the strong.

The Buddha confined his teaching to matters of positive knowledge and practical concern, and above all to the means of deliverance from pain and evil. He expressly disclaimed supernatural power for himself, and he did not perform miracles. He consistently refused to answer metaphysical problems and questions relative to life after death. He in fact disapproved of speculations on matters not amenable to logical demonstration and painstaking investigation, as unedifying and pandering to idle curiosity. Because he did not lend support to the hypothesis of a personal God. who could be approached by prayer and appeased by sacrifice, his teaching has been characterized as atheistic; but this is a superficial criticism. He did not deny that there must be an unchangeable underlying Reality behind the constant flux and impermanence of existence; but he did not at the same time find it necessary to postulate a creative First Cause

to explain the world of experience as we see it. He in fact shifted the focus of duty from the worship of God to the service of Man, turned it aside from external forms and ceremonies to a real change of inner attitude and regulated self-discipline.

The law of Cause and Effect (styled in relation to human life as the Law of Karma) represents the design, so to speak, according to which all things whatsoever work themselves out. This principle, with its corollary of continuous change and progression, is one of the main contributions of Buddhism to Indian thought. Everything is regulated by fixed and unchanging laws. Nothing can interfere with the law, nothing can release a man from the penalty of wrong-doing. Every thought, every action, brings with it its own inevitable result. From good must come good, from evil springs evil. Thus the fruit of the actions of our present life will become the seed of the character of our future lives.

Karma must not be confused, as it often is, with the idea of mechanical predestination. It does not eliminate responsibility nor invalidate effort; it simply affirms that the order of Nature is not interrupted by miracles. It tells men to rely on their own efforts for liberation, instead of trying to throw the burden on extraneous powers. Karma explains in an intelligible and scientific manner the difficult and puzzling facts of existence, the miseries, evils, imperfections and inequalities which are everywhere in evidence.

There is on the surface an element of pessimism in the view which regards life as full of suffering. But that is because life is not commonly lived as it should be. Physical existence is not in itself an end, but a means to the attainment of the highest good. A knowledge of Karma

enables man so to order his life as to make attainment possible by bringing it into harmony with the eternal Law. In this lies firm hope as well as real incentive for effort.

Since there is nothing in the world which is changeless, and since that which is subject to change cannot be permanent, Buddhist philosophy denies that the soul in man is eternal. We cannot ever be exactly the same for two minutes together. The seeming identity of a personal self is merely due to the continuity of moments of consciousness. The craving for self-identity produces the desire for personal experience, which is in itself a creative power so strong that it brings the entity back into mundane existence. We can only escape rebirth through right knowledge and the conquest of the upswelling desire for the things of the physical life. For him who has exhausted all karma through self-forgetfulness and self-sacrifice, there is no more rebirth, but the passing on to the eternal peace of Nirvana.

Nirvana, literally "blowing out or extinction," means the quenching of the fires of lust, ill-will and delusion, the cessation of all desires and passions, and the final extinction of the seeds of individual existence. Far from implying a lapse into mere nothingness, Nirvana denotes simply a release from individuality, in other words, *Jivanmukti*. It is a state of utter peace and perfection inconceivable by the understanding of ordinary men, of which descriptions are but approximations, but which is most assuredly accessible here and now, as the mystics of all ages have emphatically testified. Since that full-moon day of Ashada when the Lord Buddha first gave his message myriads of men and women have trodden the path which lead to Nirvana, and found in the treading the way to everlasting Peace.

Says a fair-minded western writer: "To look upon the whole world—upon every living being in it—with feelings of sympathy, to overcome even hatred with love, to follow virtue for its own sake, looking for no reward beyond the inward peace and tranquility of the heart—*this* is what the Buddha expected of his followers. It seems a great deal to expect of human nature; yet this religion which demands so much, and appears to promise so little, has attracted many followers." It is true that in the vicissitudes of history, the Buddhist religion is no longer professed by the people of India; but the influence of its great Founder still survives in principles of love and kindness towards all creatures. His teaching stands unique in the world, because he alone of the great Teachers laid supreme stress on the capability of each man to work out his own salvation. No one, even at the present day, whether or not a professed follower, can ponder the life and work of one of the greatest figures in the spiritual histroy of mankind without being moved to reverence, without a definite sense of moral invigoration and upliftment.

DID BUDDHISM CAUSE INDIA'S DOWNFALL ?

By V. M. Kaikini, B.A., M.B.B.S., F.R.C.S. (Edin.)

In his speech at the Maharashtra Hindu Dharma Parishad, referred to in the notes in the January issue of The Modern Review, Dr. Moonje is reported to have said that the cult of non-violence spread by Buddhism was the chief cause of India's downfall and that the caste system has justified itself by resisting the proselytising pressure of Islam.

In the first place, let us see if the doctrines preached by Lord Buddha were responsible for the down-fall of India. History tells us that the most glorious periods in medieval India were those of the Imperial Mauryas and the Imperial Guptas, when India attained the highest peak of glory and culture. Both these dynasties flourished after Lord Buddha had preached his doctrines in India, and they had been accepted by a large majority of the people. India spread her culture over a large part of the then known world during these periods.

It is wrong to assume that want of physical courage and bravery brought on by the cult of non-violence taught by Buddhism was responsible for the conquest of India by the foreigners. We know from History that the Arabs who conquered practically the whole of the then known world, had to ignominously retreat from the mainland of India, on account of the resistance offered by the Rajputs under the famous Bappa Rawal. and had to remain satisfied with only the small frontier province of Sindh. Thus the Indians kept back the world conquering Arabs from penetrating into the interior of the country for over three

centuries till personal jealousies, treachery, superstition and artificial divisions created by the caste system brought on the downfall of the Hindus and made them slaves of foreign conquerors. Was not the treachery of Raja Jaichand of Kanauj responsible for the defeat of Prithwiraj Chauhan at the hands of Shahabuddin Ghori? Col. Tod says that when the Turks invaded Afghanistan then ruled by the Hindu dynasty of Shahis, they managed to "pollute" the springs of water belonging to the Hindu army by the blood of the sacred kine and thus the Hindus were made to surrender to the foreign Mahomedans through sheer starvation. Could blind superstition go any further?

Buddhism never invented the word "Kalapani" making crossing the ocean taboo to the Indians. Attock was declared to be the furthest limit of Hindu India long after Buddhism ceased to exist in India as a living religion. As a result of these silly restrictions India got isolated from the rest of the world, the outlook of the people became narrowed, and the fine Rajput and Jat clans like the Awans, Ghakkads, Janjuas and others from Afghanistan and the Western Punjab easily accepted Islam, having completely lost contact with the Aryan culture of the Indian mainland. Were the doctrines preached by Lord Buddha responsible for this degeneration?

One is surprised that a leader of the Hindu revival momement, like Dr. Moonje, is found to defend the caste system. If one goes carefully through the history of India it can be easily proved that it is the caste system that was and is responsible for the downfall of India in general and the Hindus in particular. How did Arabs under Mahomed Kasim conquer Sindh? History tells us the traitor, Moka Basaya, helped the Arabs against his sovereign the Dahir King of Sindh. The Rajput rulers of Sindh used to look

down upon the Jats, and were imposing all sorts of humiliating restrictions about dress, etc., on this brave class, which made them enemies of their own country and created traitors like Moka Basaya among them, who helped the foreigners to conquer Sindh.

After the influence of Buddhism declined in India, many of the people reverted to Pauranic Hinduism, and formed themselves into different castes. People with material power in their hands called themselves higher castes; and relegated the others with no power or influence, into inferior castes. Thus so many castes like Vratyas, Kshatriyas, Loakik Brahmins and other so-called inferior castes were created who being denied cultural contact with the more fortunate classes were treated practically as untouchables. Thus when the hospitable religion of Islam came into India these castes gladly accepted that religion, thereby gaining social status. This state of affairs, we are told, is responsible for the Islamization of Eastern Bengal. If the rigid rules of caste system had not come in the way of the holy priests of Puri, in allowing Kalachand to marry the Nawab's daughter, the Hindus of Bengal would have been saved from the atrocities of Kalapahar and perhaps Bengal would not have become a Moslem majority province as it is to-day.

If one studies carefully the social problems in India it will be found that the rigid caste system is to a large extent responsible for the existence of the so-called depressed classes in the Hindu society. Many of the depressed classes assert that their ancestors were originally high-caste people, and were socially degraded and declared as untouchables by being ostracised from their high-caste because of their breaking certain caste rules. Thus we are told that the Tamil Pariah poet-saint Nanda's great-grand-father was a

Brahmin who was made an outcaste because he had tasted some forbidden food to keep his body and soul together during a severe famine. I know the case of an intelligent young scavanger, who, when asked about his family history, told me that his grand-father, who was a high-caste Lingayet, had to leave his home in the Bijapur district of Bombay Presidency, during a severe famine and come down to a coastal town. Being refused any help from any Hindu caste, he had to join the ranks of the depressed classes. Thus so many cases could be quoted of numerically small and isolated Hindu castes, who have to join the fraternity of the depressed classes or enter another religion as no other Hindu caste fraternize with them, on account of rigid caste rules.

The Marathas would most probably have been in possession of the imperial throne of Delhi today, but for the internecine dissensions and caste jealousies, which brought on the fall of the Maratha Empire. The following is an extract from the old records of the East India Company:

"In May, 1772, William Hornby, Governor of Bombay, wrote again to Sir John Colebrooke without touching personal matters. Commenting on political affairs, he remarked 'The Maratha chiefs in general began to be incensed against the usurped government of the Brahmins, so there is a distant prospect of the decline of their empire, from their own dissensions. If a defensive treaty can be concluded with Futtesing on advantageous terms for the Company I shall use my utmost to effect it. The intervention of lucky and unlucky days has prevented my being able to settle with him, while he has been here."

Half of the population of Malabar would not have become Moplah Mahomedans, as is the case at present, if

the Hindu Zamorin three centuries ago had not converted his Hindu subjects to Islam, so that they might be able to serve in his navy, as the rigid caste rules prevented the Hindus from taking to sea-faring life. Even at present in the newly formed Royal Indian Navy, the British Government is not recruiting the brave Hindu sea-faring classes, like Bhandaris and Gabits, from the Bombay sea-coast because of the rigid caste rules these classes observe as regards food, etc.

I am sure it will be a pleasant surprise for Dr. Moonje to be told that it can be proved from the records of the Indian army and its magnificent achievements, during the last world war, that the class of Indians who in some form or other follow the doctrines of Lord Buddha—including that of "Ahimsa," and regard him as one of the ten divine incarnations (after all it cannot be denied that the modern Hinduism is to a large extent a modified form of Mahayana Buddhism), proved themselves in some respects to be more martial than the particular class of Indians who follow the martial doctrines of the Prophet of Arabia.

This can be proved from the following statistics:—

In the first place the Hindus form about two-thirds of the total number in the Indian army of the present day. The proportion being:

	Infantry	Cavalry
Hindus (including Sikhs and Gurkhas) ...	66·954	61·92
Mahomedans	29·974	38·08
Burmans	3·072	—

During the last world war certain regiments were specially selected for conspicuous gallantry on the battle-

field and the title 'Royal' was conferred on them. The regiments according to religion are as follows:—

Royal 6th Jats	Wholly Hindus.
Royal 32nd Pioneers	Wholly Sikh.
Royal 39th Garhwal Rifles	Wholly Hindu.
Royal 41st Dogras	Wholly Hindu.
Royal 59th Sindh Rifles	Half Hindu and half Mahomedan.
Royal (?) Punjabis	Half Hindu and half Mahomedan.
Royal 117th Maharattas	Three-fourth Hindu and one-fourth Mahomedan.
Royal 129th Baluchis	Half Hindu and half Mahomedan.
Royal 2/5th Gurkhas	Wholly Hindu.
Royal 1/9th Gurkhas	Wholly Hindu.
Royal 20th Deccan Horse	Half Hindu and half Mahomedan.
Royal Bombay Sapper and Miners	Three-fourth Hindu and one-fourth Mahomedan.

Here also it is found that the regiments in the Indian army that were specially marked out for valour on the field of battle were more Hindu than Mahomedan. Thus no greater proofs are necessary to assert that the teachings of Lord Buddha have not in the least destroyed the martial qualities of Indians, and that the downfall of India is not due to the doctrines preached by the Enlightened One, whom the great Sankaracharya described as **यो गनां चक्रवर्ती** "the emperor among Yogis."

However the great Hindu Leader is appealing for the establishment of the Vedic Dharma, the motto of which is **कृरावन्तोविश्वमार्यम्**—"Make the whole world Arya," an ideal which, if followed, would have no room for caste, creed or colour. From *Modern Review.*

THOUGHTS CURRENT AND UNCURRENT

By Wayfarer.

The Report of the Anglican Commission: Much has been written in the papers on the report published early in the year of the Anglican Commission of 1922. This Commission was appointed by the Archbishops of Canterbury and York to consider the cardinal doctrines of Christianity with a view to ascertaining the extent of agreement within the Anglican Church on those doctrines. The publication of the report appears to have been delayed for fifteen years. The chief points which emanate from the report are the following: (1) Bible infallibility has been rejected, (2) it has been admitted that historical evidence for the Virgin Birth is inconclusive, (3) all now agree that Heaven cannot be regarded as a local place, (4) the physical idea of Resurrection of the dead body must be rejected and (5) the creation story in Genesis i and ii can no longer be looked upon as historical. No notice appears to have been taken of Hell; but if Heaven goes Hell must necessarily go with it. Since the report was published the Archbishop of York has said, according to the *News Chronicle:* "I should be glad to see a revision of the Authorised Version which corrected its positive errors." This would appear to be a reasonable and necessary consequence of the report. But religious bigotry will have no such thing. We are further told by the same paper: "Clergy of the Dutch Reformed Church are shocked at the Report, and they regard it as 'atheistic' and 'anti-Christ.' Archbishops, they declare, 'who set themselves up as opposing God's Word' are 'infidels.' The Anglican Bishop of Natal says, "it contains

statements which, 'if really made, would be definite denials of the faith which the Church of England holds.' " "Lucio" states in the *Manchester Guardian:* "The decision of the Commission on Christian Doctrine that no objection to the theory of evolution can be drawn from Genesis marks a wide divergence from the attitude of most eminent Churchmen in the days when Bishop Wilberforce fiercely attacked Huxley at the British Association and Dean Burgon wound up a sermon against Darwinism with the single concession 'if they leave me my ancestors in Paradise, I am content to leave them theirs in the Zoological gardens.' It is only fair to recall, however, that the controversy aroused bitterness even outside the ranks of the orthodox. Years after his famous B.A. address on man's place in evolution, Huxley saw Carlyle in Cheyne Walk, 'going slowly and alone down the opposite side of the street.' Touched with compassion, he crossed and spoke to the old man, then very near his end. Carlyle looked at him, remarked, 'you're Huxley, aren't you?—the man who says we are all descended from monkeys', and passed on without another word."

BIRTHDAY OF THE LORD BUDDHA*

By Sm. Roma Devi

Today we celebrate the Birthday of the great man whose voice, through the ages, has been inspiring our hearts.

Two thousand and five hundred years ago on this very day he was born amidst luxurious environments of the Palace of Kapilavastu at the foot of the Himalayas.

His birth brought an air of relief to the world; and even today we can feel the sense of freedom that inspired his generation.

The material world, with all its resources, tried to entangle him but he released himself from it and appeared in his true form.

He stepped out of the palace to bring peace and harmony to all under the sun.

Insignificant men as we are, it is beyond our imagination to fully gauge the meaning of his utterances though they still linger in our minds.

In this world man has to pass through several eternal laws which he cannot overcome viz., birth, death, youth, age and sorrow. These laws are unconquerable.

The refuge which shelters us against the terrors of death and sorrow whose flames consume our minds was pointed out by the Buddha through his SADHANA.

His teachings will remain as long as human memory lasts. They will appear as ever new in all the ages to come and ever be a help to mankind.

Let us remember the age when all of a sudden spring gushed out and flooded the desert. The murmur of the

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* *Written to be read at the Vaisakha Celebration in Calcutta.*

spring reached every corner of the globe and thirsty and suffering humanity, so long wandering aimlessly, came rushing for the drink of hope.

The superman appeared and showed the source of the spring. They drank in it and quenched their thirst.

The separation of life and death disappeared from them. When the shower of SADHANA will extinguish the fire of desire the human mind will be filled with Purity from the Spring.

The Lord did come . . . this is the message carried by the wind, the waves of the ocean and the sweet smell of flowers.

Let the enchanting hymn of life and death vibrate through the universe and the pained cry of a distressed world be hushed.

VAISAKHA PURNIMA CELEBRATIONS

SUCCESSFUL MEETINGS

The sacred festival of "Vaisakha Purnima" in commemoration of the Birth, Enlightenment and Mahaparinirvana of Lord Buddha was solemnised with due ceremony at the Maha Bodhi Society on the 13th and the 14th May.

First day's celebration consisted of the taking of eight precepts by the lay Buddhists, *mangalacharan* and feeding of about 300 beggars.

The public meeting in this connection took place on the 14th under the chairmanship of the Hon. Dr. Dwarkanath Mitra, Judge, Calcutta High Court.

The facade of the Vihara was illuminated by flood-light and tastefully decorated. Over the dais in the hall an artistic paper dome was hung with coloured electric bulbs shedding a mystic light on a beautiful Buddha Rupa fixed in a niche in the wall. The hall was packed to its utmost. The proceeding commenced with Panca Sila (The five Precepts) administered by Bhikkhu Jinaratana, and the singing of Jayamangala gathas by Sri Vidyapith girls. Bhikkhu Sasanasiri and Pandit Balavant Misra then gave readings from the scriptures.

The following were noticed among those present:

Revds. D. Sasanasiri, Ananda Kausalyayana, Messrs. J. K. Biswas, J. Choudhury, Percy Brown, John Van Manen, Dr. Kalidas Nag, Dr. S. N. Das Gupta, Consul General for America, Messrs. G. V. Mehta, O. C. Gangoly, Rai Bahadur Sarasilal Sarkar, Rai Bahadur Mallinath Roy, T. Kurose, Sri Chandra Sen, Sris Chandra Chatterjee, Mrs. K. N. Tagore, Mrs. Kumudini Bose, Mrs. Sarala Devi Choudhurani and Mrs. S. N. Das Gupta.

Mr. John Van Manen in paying tribute to the great Teacher said that they were all there deeply sensible of the dynamic force of Lord Buddha which up till to-day was giving inspiration and light to everyone of this land who had faith in Buddha. The great name of Buddha, his insight, his preachings and qualities, his holiness, kindness and friendliness for the liberation of mankind would be recalled not only in Calcutta, not only in that Hall but all the world over from time to time. If this meeting was to demonstrate the learning and the test of philosophical attainments of Lord Buddha, this meeting was great. They all got inspiration from the life of Buddha, his devotion and his sacrifice for the suffering humanity. If there was lack of devotion, said the speaker, lack of reverence, if there

was lack of sincerity towards that liberation brought about by that great Teacher then this meeting was in vain and unworthy. They would be zealous and proud of such a great man whom they call their own and in whose sacrifice the suffering humanity had come to recognise the true path of emancipation.

Dr. Kalidas Nag said that this day marked an epoch in the evolution of human life. There was a lot of discussion about the problem of peace and war. When there was war they thought that war was a reality and therefore they had to accept it. When there was peace they took that as a blessing. This neutrality in their attitude proved that the entire fabric of civilisation was going to be destroyed unless and until they had that will, that urge and that sincerity to line themselves in a rank either of peace or of war. Buddhism would speak for that and settle our disputes if we wanted settlement. Buddhism only taught universal brotherhood and the truth that happiness came from within and not from without.

Dr. S. N. Das Gupta hoped that the tolerant spirit of Buddhism might help in removing the war mentality in Europe.

Sm. Sarala Devi Choudhurani said that Indians often forgot that Buddha was one of themselves. He had all the traditions of India in his blood and had only given them a new vigorous form.

Mr. Percy Brown paid a glowing tribute to Indian art and architecture, and explained how they had helped in spreading Buddhism throughout the world. He deplored the fact that art was not practised as it should be at the present time. He believed that if mankind devoted more time to art the world would not be in the position it was at present.

The Hon'ble Mr. D. N. Mitter in the course of his presidential speech said that Buddhism had its birth in India. But it so happened that at the time of the great philosopher Sankaracharya Buddhism was driven from the land of its birth. But though driven from the land of its birth it had been accepted by other countries such as China and Japan. Now it had spread all the world over. China and Japan followed the teachings of Lord Buddha and it was only because of that Japan had found the truth that religion lay in one's own heart and in one's practice. Following the doctrines of Buddha, Japan had come to achieve miracles in its social life. Buddhism had taught Japan the morality of all things. By virtue of the Buddhistic philosophy Japan had forsaken to lament over things which had no reality in them and avoided persisting on vain attempts to find a path of salvation other than that shown by Buddha.

Other speakers included Mr. J. K. Biswas and Sj. G. V. Mehta. Mr. Sirish Chandra Chatterjee proposed a vote of thanks to the chair.

At the termination of the proceedings with a song by the students of Bharat Stri Siksa Sadan, about 300 guests were treated to light refreshments.

CELEBRATIONS AT OTHER CENTRES

The Vaisakha Purnima was celebrated at the following centres of the Society as well:—Buddhagaya, Sarnath, Ajmere, Calicut and Madras. A contribution was also sent to Kusinara for the celebration there.

Reports of similar celebrations have been received from different parts of India. Revd. Dhammananda of the Maha Bodhi Society went to Nainital for the celebration at the invitation of the local Buddhists.

BUDDHA JAYANTI, BUDDHAPURI, CAWNPORE.

The Bharati Veda Vidyalaya which was founded in 1915 by Dr. Fakiray Ram, I.M.D. and has now developed into an important institution for the teaching of the Vedas and Buddhism, arranged for a grand celebration of the Buddha Day. The function lasted for three days, 13th to 15th May, the programme including the annual meeting of the institution, the installation of a marble image of Buddha offered by Seth Jugal Kishore Birla, the formation of Arya Bauddha Sangha with Bhikkhu Mahanama as its secretary, and an interesting debate held by Acharya Medhati on the subject of caste. A well attended meeting was held on the 14th under the presidency of Professor B. M. Barua of the Calcutta University.

ST. MIRA'S HIGH SCHOOL, HYDERABAD (Sind)

The Birthday of Lord Buddha was enthusiastically celebrated by the Satsang and St. Mira's High School. The Shri Krishna Hall and the Mira Building were artistically decorated. In the Mira Building was arranged the *Gotam Nivas,* where the sisters of the Satsang and the Mira girls gave recitations from the Buddha Vani. Early in the morning the sisters and the Mira girls gave *bhajan,* one of them being Vaswaniji's "Unto Buddha" in English. Mr. Santidas Mangharam, Pleader, gave a very interesting and instructive lecture on the life of the Buddha. The same day the Mira girls fed poor Harijan children and dressed them with beautiful shirts which were sewn by the Mira girls and teachers. The girls had then a "fellowship meeting" and a "social." Vaswaniji's special message to the Mira girls for the Buddha Day was read. Another message for the Buddha Day was received from Dr. Wilhelm R.

Richter of Germany. In the afternoon the Mira girls sent fruits to poor patients in the Hospital and the lunatic asylum. The same evening there was a big Satsang meeting in which brothers spoke on the teaching of the Buddha. A special leaflet "Buddha the Healer" was published by St. Mira's High School and distributed.

Buddha Jayanti in Baroda.

A public meeting to celebrate Buddha Jayanti was held on Saturday the 14th of May 1938 in accordance with the wishes of the Mahabodhi Society in Karelibagh, Baroda, under the chairmanship of Pandit Shantipriyaji Atmaramji, a great social worker and reformer. Mr. Mahendrachandra B.A. spoke on Buddha's mission. In his eloquent speech he said that Buddha was one who had rooted out of his heart the sins of malice, hatred, anger, cruelty and hardness and had planted in their place simplicity, kindliness, toleration and love. All the miseries and discontents of life are due to the three principal cravings (1) desire to gratify senses (2) desire for personal immortality and (3) desire for prosperity or worldliness.

The President read out the message received from the East and West Buddhist Welfare Mission, San Francisco, and paid a glowing tribute to the memory of one who was an embodiment of benevolence and exhorted the audience to take something from the life of this great World Teacher who had compassion even for the lowest form of life. He wished the public to study the principles of Buddhism-the eightfold noble path which was based on Love. The meeting terminated with a vote of thanks to the chair and the speaker.

DEATH OF MRS. ALICE LEIGHTON CLEATHER

Mrs. A. L. Cleather, who died at Darjeeling on May 4th., after a long and painful illness at the advanced age of 84, was a life member of the Maha Bodhi Society and a Buddhist for over fifty years. Deeply read in both Eastern and Western philosophy and religions in her youth, she evolved for herself the existence of perfected men as a logical result of evolution. When Madame H. P. Blavatsky came to England from India in 1887, Mrs. Cleather found in her the teacher who could confirm and explain this and other ideas from the depths of her own phenomenal knowledge. It was therefore natural that Mrs. Cleather, becoming her pupil until her death in 1891, and the one who best understood her profound philosophy, should also become a Buddhist of the Tibetan esoteric school, the true *Yogacharya* on which all her writings were based. Madame Blavatsky had studied in Tibet for ten years in that school under a great Rajput of the Chandragupta Mauriya dynasty, whose chela Mrs. Cleather also became through her. Mrs. Cleather first met the Ven. Anagarika Dharmapala when he visited London en route for the Parliament of Religions at Chicago in 1893, when he told her that Madame Blavatsky advised him in 1884 to study Pali and work for Buddhism with the wonderful results we know. When Mrs. Cleather came to India to live after the great war he asked her to write for this magazine and she contributed the series entitled "Bodhidharma or the Wisdom-Religion." He also wished her to establish and conduct a

branch of the Esoteric School at Sarnath, but this she felt that only an Initiate like H. P. Blavatsky was fitted to undertake. In 1920 she, her son Graham, and Mr. Basil Crump were initiated into the Tibetan Gelugpa Order by the late Geshé Rimpoché. Later she wrote three books on Madame Blavatsky's life and work for humanity, including an indictment of the Besant-Leadbeater perversions, which were published by Thacker Spink, Calcutta.

In pursuance of their Buddhist studies they spent two summers in Ladakh, and at the end of 1925 went to Peking, where the Chinese Buddhists received them with enthusiasm and circulated their literature widely in Chinese. The Tashi Lama, then a refugee there, accepted them as his pupils and wrote a special *sutra* for their centenary edition of Madame Blavatsky's translation of Tibetan Golden Precepts, entitled "The Voice of the Silence". He also invited them to join him in Tibet, giving them special passports and certificates. While there they also wrote "Buddhism the Science of Life" and a synopsis of "The Secret Doctrine" entitled "Evolution as Outlined in the Archaic Eastern Records" with modern science added.

Returning to India in time for the Parliament of Religions at Calcutta in March, 1937, they settled at Darjeeling to await the Tashi Lama's return, but in November came the sad news of his death at the frontier monastery of Jyekundo. After this Mrs. Cleather's health grew steadily worse, and she finally passed away, as she had wished, as near Tibet as possible.

NOTES AND NEWS

General Secretary's Return

Sj. Devapriya Valisinha, General Secretary of the Maha Bodhi Society, returned to Calcutta from his tour in Burma and Malay States on the 24th May last and was received at the jetty by a number of his friends. Mr. Valisinha spent over two and half months in these two countries visiting most of the important towns and delivering lectures on the activities of the Maha Bodhi Society in India. The meetings were attended by thousands of people who greatly appreciated the work accomplished by the Society. As a result of the visit arrangements are being made at several places to organise branches of the Society. Thanks of the Maha Bodhi Society are due to all those who helped the General Secretary during his tour.

During the absence of the Secretary, Mr. Sri Chandra Sen, M.A., was kind enough to edit two issues of the Maha Bodhi including the important Vesak Number. The management is grateful to him for filling the post of the editor so ably.

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Late Mrs. A. L. Cleather.

We deeply regret to announce the passing away of Mrs. A. L. Cleather at Darjeeling after a protracted illness. Mrs. Cleather's name is familiar to the readers of the "Maha Bodhi" Journal on account of her series of extremely interesting articles on "Bodhi Dharma or Wisdom Religion," which threw new light on the early phase of the Theosophi-

cal movement. As a pupil of Madam Blavatsky she had the opportunity of coming in direct contact with her. Mrs. Cleather was a devout Buddhist and through her writings she did much to make the tenets of Buddhism known in Western countries. She was highly spiritual and exterted her influence for the good of all. Her death is, therefore, a distinct loss to the cause of spiritual life. Mrs. Cleather's connection with the Maha Bodhi Society was a long one which she kept up till her last days. May her aspirations be fulfilled.

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Bharati Veda Vidyalaya and Pāli High School.

We have received a copy of the prospectus of the above institution situated at Buddhapuri, Cawnpore. The institution was started by Dr. Fakiry Ram in 1915 with the object of educating and training "Young Brahmacharis to be teachers and preachers of the Arya Dharma expounded by Lord Buddha." The founder has made a gift of a Bungalow valued at Rs. 15,000 for the institution. The religious preceptors are Bhikkhus Nānakhetta and Mahanama.

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President, South Indian Buddhist Association leaves for England.

Bhikkhu U Thitthila, President, South Indian Buddhist Association who was a resident at the Theosophical Society, Madras, for sometimes, has left for Europe for further studies. On the eve of his departure he was given a farewell party at Mrs. Whitehead Hall, Madras which was attended by

leading citizens. The arrangements were in the able hands of Mr. A. Ramanjulu.

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Maha Bodhi Subscriptions from Burma.

When the Government of Burma raised the postal rates immediately after Burma was separated, we were compelled to raise th subscription of the Maha Bodhi from Rs. 4/- to Rs. 5/- to meet the extra expenditure involved. The postage has now been brought down though not to the same level as before. We are, however, reducing the rate of subscription to Rs. 4/- and we trust that our action would be appreciated by our Burmese readers.

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Buddhist Conference at Cox's Bazar.

The 3rd Annual Conference of the Bengal Arakanese Buddhist Association, Cox's Bazar, was held on the 8th May, 1938 at 12 A.M. under the presidentship of Rev. U Thay Tha Sayadaw, High Priest of Cox's Bazar, at the temple of Aggameda Kyaung within the Municipality of Cox's Bazar. About 2500 people from different parts of the Chittagong Division and all the Buddhist priests of the temples of Cox's Bazar proper attended the Conference.

The following office-bearers were elected for 1938-39 and resolutions were passed unanimously.

Ko U Tha, General Merchant, Cox's Bazar—*President.*
Ko Aye Maung, General Merchant, Cox's Bazar—*Secretary.*
Ko Hla Tun, General Merchant, Cox's Bazar—*Treasurer.*

The following were some of the resolutions adopted:—

1. Resolved that this Conference appeals to the Govt. of Bengal to see that this minority and most backward community is represented in every public institution, such

as Legislative Council, Legislative Assembly, District Board, etc. to safeguard and uplift this dying community.

2. Resolved that this Conference requests the Government of Burma to send a Non-Official Enquiry Committee consisting of some leaders of Burma (preferably from Arakan Division) to Chittagong and Barisal Districts to find out ways and means to improve the political, educational, economical and social difficulties and hardships under which this minority community is living in the province of Bengal.

3. Resolved that this Conference requests the leaders of Burma to be kind enough to come over to this province specially to the Chittagong and Barisal Districts to find out ways and means to safeguard and uplift the interest of this negligible minor community which is likely to face with imminent danger in all respects in the near future owing to the introduction of the new constitution on the one hand and the separation of Burma from India on the other.

* * * *

Desecration of an Image of Lord Buddha.

The following order was made by the Police Magistrate of Anuradhapura in the case in which Miss Anthea Hottick and Mr. G. Lamant-Watt of Colombo were prosecuted for defiling an image of Lord Buddha by taking a photograph with Miss Hottick seated on its lap:—

"I convict the accused on their own plea under Section 290 of the Ceylon Penal Code. I think the accused have made ample amends for their, perhaps momentary, act of folly. That they genuinely regret the incident is evident from their prompt letter of apology in the "Ceylon Daily News," the destruction of the film and copies of photograph

and the acknowledgment of their fault in open Court today. Under the circumstances I impose a token fine of Re. 1 on each accused."

They were prosecuted by the Secretary of the All-Ceylon Congress of Buddhist Associations. The accused pleaded guilty. The Court house was fully crowded as the incident caused island-wide regret at the callous manner in which some Christians treated objects of worship.

* * * *

Friends in Need.

During the last Hindu-Muslim riots that took place in Benares, a communal assault was made on 3 Mohammadans by some unknown persons not very far from Sarnath, as a result of which the Police made a wholesale arrest of the male members of the neighbouring villages—Ganj and Purwa, and kept them under custody for about a month. Most pitiable was the condition of the helpless women and children of the villages in those days of unrest and turmoil.

Rev. J. Kashyapa, the Principal and Head Master of our Maha Bodhi Anglo-Vernacular Middle Schools, took a batch of school boys and scouts and rendered most valuable services among the frightened and panic-stricken villages. He distributed food and gave other help to families where the earning members were arrested and taken away. The scouts cleaned the villages, and fed and milked the cows and buffaloes and kept watch over the villages and their barns at night.

A great rejoicing was made by the villagers when they were released by the Police as innocent, in the Society's premises. They offered *Prasad Puja* in the Vihara and sang *Birha* songs praising and thanking Rev. J. Kashyapa and the Maha Bodhi Society.

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IN MAY 1892.

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"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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KAMMIC DESCENT AND KAMMIC ASCENT

BY NARADA THERA

Is there any possibility for a Kammic descent, or, in other words, for a man to be born as an animal?

Yes, there is the possibility for a Kammic descent.

Material forms such as Deva, man or animal, through which the life-continuum expresses itself, are merely temporary visible manifestations of the Kammic energy. The present vehicle is not directly evolved from the past

physical vehicle, but is no doubt the successor of its past one—being the same stream of Kammic energy. Just as an electric current can successively manifest itself in the form of heat, light, or motion—one without necessarily being evolved from the other—even so this Kammic energy may manifest itself in the form of Deva, man, animal—one form having no physical connection with the other. It is one's Kamma that determines the nature of the material form, which varies according to the so-called evolutionary scale of beings.

Instead of saying that man becomes an animal or *vice versa,* it would be more correct to say that the Kammic force that manifested itself in the form of man may manifest itself in the form of an animal.

As we wander in Sansāra—to speak in conventional terms—we gather various experiences, receive manifold impressions, acquire diverse characteristics. Every thought, word, or deed of ours is indelibly recorded in our palimpsest-like mind. The different natures we thus acquire in the course of our births lie dormant within us, and as long as we are worldlings these undestroyed natures may, at unexpected moments, rise to the surface "in disconcerting strength" and reveal our latent Kammic tendencies.

It is quite natural for us to remark after witnessing an unexpected outburst of passion in a highly cultured person—Oh, how could he have committed such an act! We never thought that he would do such a thing!

There is nothing strange in this misdemeanour of his, for he only revealed a hidden part of his intricate self. This is the reason why men, actuated by high moral standards, are sometimes tempted to do things which can be least expected of them.

Devadatta, for instance, was a noble prince. He entered the Holy Order and developed supernormal powers. But, subsequently, overcome by jealousy, latent in him, he made unsuccessful attempts to kill his own Master, the Buddha.

Such is the intricate nature of mankind.

One's past is not always a true index to one's future. We are creating fresh Kamma every moment. In one sense we are what we were, and we will be what we are. In another sense we are not what we were, and we will not be what we are. Who was yesterday a criminal, may become a saint to-day; who is seemingly a saint to-day, may turn out to be a wretched sinner tomorrow.

We can safely and rightly be judged by this eternal present. Now we sow the seeds of our future. At this very moment we may act like a brute and create our own hell. At this very moment we may act the part of a superman and create our own heaven. This present thought-moment conditions our second thought-moment. The subsequent birth, too, according to Buddhism, is determined by the last thought moment we experience in this life. Just as in the course of one life one thought perishes giving up all its potentialities to its successor, even so the last thought-moment of this present life perishes giving up all the acquired characteristics and natures to the succeeding moment in the subsequent life.

Now, if the dying person cherishes a base desire or idea, or experiences a thought, or does an act that befits only an animal, his evil Kamma will condition him a birth in animal form. The Kammic force which manifested itself in the form of a man will then manifest itself in the form of an animal. It must not be misunderstood that thereby all his past good Kammic tendencies are lost. They

also lie in a dormant state seeking an opportunity to rise to the surface. It is such a good Kamma that will later effect birth as a human being.

This last thought-moment does not, as a rule, depend on the sum-total of our actions in our life-time. Generally a good person gets a good birth, and a bad person a bad one. Under exceptional circumstances, however, the unexpected may also take place.

Queen Mallika, to cite an example from our Books, was a very religious lady, but as the result of experiencing an evil thought at her dying moment, she was born in a state of misery. As her good Kamma was more powerful she had to expiate only for seven days.

Is this justifiable? one might ask.

If a saintly person, due to some provocation, were to commit a murder, he would be charged as a murderer. His past good will no doubt stand to his credit and will have its due effect, but his brutal act cannot be obliterated by his past good. Perhaps his past good record will tend to mitigate the sentence, but is totally powerless to acquit him of his heinous crime. As a result of this unexpected unfortunate incident he will, whether he likes it or not, be compelled to live in an uncongenial atmosphere amongst similar criminals. Is this fair? Just consider how one single immoral act could reduce a great man to such a state of degradation, totally regardless of his past.

* *
*

Suffused by craving, bound to rite and rule,
Penance severe a century they may ply,
Yet would their heart be never rightly freed.

Devata Samyutta.

BUDDHISM AND THE BEGINNINGS OF CHINESE ART

By Dr. Kalidas Nag, M.A. (Cal.), D.Litt. (Paris).

Chinese art and Chinese aesthetic genius display a marvellous evolution from the pre-historic pottery paintings of Yang Shao and the magnificent bronzes of the Shang and the Chou periods. Emperor Shih Huang Ti of the Tsin dynasty was a contemporary of our great Buddhist emperor Asoka who was responsible for propagating in the 3rd century B.C. Indian culture and art through the length and breadth of Asia. His missions, as we know, reached the Mediterranean world on one hand and Ceylon, Burma and Nepal on the other. The Arthasastra of Kautilya (commonly attributed to the Maurya period) mentions clearly the blankets of Nepal and the silk industry of China. So in the famous Notes of General Chang Kien we find him discovering for the first time the routes from China to India through Central Asia.

The name *Shen-tu* corresponding to Sanskrit Sindhu was first clearly transcribed in the second century B.C. by this Chinese explorer who visited the North-Western borderlands of India about 125 B.C. Very soon after, we read of two Indian Buddhist monks being invited to China by an emperor of the Han dynasty. There can be no doubt now that during the early and the later Han periods Buddhist India exerted a profound influence on the cultural and artistic life of China. Remembering these facts we shall give a general survey of the evolution of Chinese art to bring out the significance of Sino-Indian collaboration in the annals of Asiatic art.

The Chinese word *Hua* or drawing does not necessarily mean painting. It originally meant nothing more than a scratching or tracing and as Waley points out "often refers to incisions on wood or stone." The earliest literary references and suggestions of pictorial art are contained in the *Book of Odes,* an anthology of songs (13th to 16th century B.C.). Human passions roused by love and war are painted against a background of nature—the most prominent characteristic of developed art and poetry in China.

After these literary fragments of the Chou period, where we find almost Aryan conceptions of nature and man, we find two great philosophers Lao Tzu (570—490 B.C.) and Confucius (551—479 B.C.) dominating the stage of Chinese history. Lao Tzu replaced the capricious anthropomorphic gods by his sublime conception of *Tao* or the primeval Principle governing the Universe. Like the conception of the Upanishadic Brahman replacing Vedic deities, the Taoism opened a new world of philosophy and art.

After the Taoist apotheosis of the "natural man" comes the Confucian ideal of the philosopher king, a series of supernaturally wise and disinterested individuals who enlarged their individual personality by a contact with some higher entity. This corresponded very closely with the conception of the union of individual souls with the Brahman, Tao or Buddha. Lao Tzu's mysticism formulated the doctrine of Wu-Wei or inactivity which corresponded to the *naishkarma* doctrine of the Gita and the doctrine of the Void (Sunyavāda) propounded by Nāgarjuna which paradoxically helped to develop the famous Zen (Dhyāna) school of painting both in China and in Japan. The Eternal Void or the Formless (Arupa) is the origin of all forms in the realm of philosophy and art. Thus Taoism

like the Mahayana with its great cult of emancipation developed the traditions of dynamical art. Confucianism, on the other hand, developed the cult of ancestor worship and of a static civilization where change can only take the form of restoration. This traditionalism of the Confucian school led to the suppression of free speculative thought in the 2nd century B.C. The free-thinkers of China were led by the great sophist, Mo Tzu (495—420 B.C.), whose works we get in terribly mutilated texts. Another arch heretic whose works miraculously escaped destruction is Chuang Tzu (350—275 B.C.). He developed the doctrine of relativity refusing to accept our sense-pictures as realities. But he admitted one positive factor in this world of illusions and that was *Ming*, illumination or the light of nature transcending all contradictions. It corresponded very closely to the search of the super-sensuous made by the Yoga philosophers of India.

The poems in the *Book of Odes* were last recorded about 600 B.C. and 300 years after there arose a school of poetry, not in China proper, but in the borderland of Chu, where we find "a literature of almost Indian exuberance, wildly fanciful and romantic." In the *Heavenly Questionings* of Chu Yuan, the earliest of this group of poets, we read that the poet saw ancestral shrines with their walls covered with paintings delineating "the marvels of Heaven and Earth, Gods and Spirits, of the hills and streams, ancient sages and their wondrous doings." This reminds strongly of the reference to mural painting in the Ramayana and of the German scholar Conrady (Z. D. M. G., Vol. 60, pp. 335-351), who tried to show that *Questionings* probably borrowed things from the Jatakas or other Indian legends. Definite historical contact with India was established with the foundation of the Tsin dynasty by emperor

Shih Huang-ti, a contemporary of Asoka. He proscribed and burnt most of the records of the Confucian school, perpetually praising the static past of feudal China. The burning of the books took place in 213 B.C. and the emperor died while seeking to discover "the herb of immortality." In the 3rd century B.C. when Indian philosophers of the Yoga school were developing their mystic doctrine of immortality, Chinese philosopher-magicians were engaged in the discovery of the elixir of life. These Neo-Taoists bridged the gap between orthodox Confucianism and Taoism through the *Book of Changes* based on ancient magic and the more recent doctrine of mystery or *Hsuan.*

But the positive scientific spirit soon came with the expansion of geographical knowledge resulting from the discoveries of Chang Kien (138—126 B.C.). He was the first to bring the knowledge and the name of India, as we find in the famous history of Ssu-ma-Chien who completed his book about 100 B.C., when the gates of Central Asia leading to India were violently opened by the roving Saka or Scythian tribes. In the 1st century A.D. Indian Buddhist monks and scholars were already invited and settled by emperor Mingti in the famous White Horse temple at Loyang. The early Han dynasty introduces us to the first Chinese painter Chang Heng who was also an astronomer and a poet. So the Han poet Wang Yenshou described the wall-paintings in the great palace at the capital city Chang-an in Shantung. Ashton in his *Chinese Sculpture* has described the series of grave-reliefs evidently reproducing in stone-incision the above palace paintings. On the strength of these finds (147 to 149 A.D.) Waley tries to rebut the assertion of Grousset that "but for Buddhist influences Chinese paintings would never have existed."

But no one can dispute that pre-Buddhistic references to pictorial art in China are chiefly literary and rarely documentary in the sense of concrete art objects. A book of the 6th century A.D. records the story that a priest called Li Fang came with 17 wise men to convert the first emperor of the Tsin dynasty who was a contemporary of Asoka. But the first authentic date of Sino-Indian contact is 2 B.C. when a Chinese courtier received an account of Buddhism from an envoy of the Indo-Scythians who recently founded their Central Asian and North Indian empire. The Khotanese were converted to Buddhism in 83 B.C. according to the Tibetan history of Khotan and Khotan was the first outpost of Indian culture on its outer march through Kucha, Turfan and other Central Asian sites to China. In 70 A.D. Buddhism was officially recognised in China and in his poem written about 120 A.D., Chang Heng, the painter-poet, speaks of dancing girls "whose beauty neither the Confucian ascetic Chan Chi nor the Shramanas of India could resist." From this Kushan epoch onwards, we find Buddhist temple-walls came to be systematically covered with paintings as at Ajanta, Bagh and other places. This Indian pictorial tradition soon came to be influenced by Iranian styles which came to dominate Central Asia from the rise of the Parthian to that of the Sassanian rulers. It is striking that the worship of Amitabha (Japanese Amida), the god of the boundless light, was introduced into China by An Shih-Kao, a Parthian prince who lived at Loyang (148—177 A.D.) and translated the *Sutra of Paradise* which came to be the basic text for many schools of Philosophers and painters of China and Japan.

In 220 the Han empire like its Indian contemporary, the Kushan, broke up and in 247 A.D. a Sogdian priest

dressed like an Indian ascetic entered China by way of Canton. He was, therefore, probably the pioneer introducing Indian art and culture in South China. His name was Seng-Hui (see Chavannes—T'oung Pao, Vol. 10, pp. 199—212), who converted a court painter Tsao Pu-Hsing who took his first lessons in Buddhist iconography and came to be famous as a painter of dragons. He also is reported to have painted huge figures on silk (probably Buddhistic) and his pupil Wei Hsieh introduced paintings with elaboration of details.

After a period of disruption when several dynasties jostled with one another the petty kingdoms were welded into one great Tartar empire under the Buddhist Wei dynasty (386 A.D..) Contemporary of the Imperial Guptas, these Buddhist Turkish rulers of China came to be great builders of rock-cut temples and other monuments and in that momentous epoch China was visited by two great Indians: the scholar Kumarajiva (344—413 A.D.) who translated the *Lotus* and *Vimalakirti Sutras,* and Gunavarman, the painter-missionary (hailing from the royal family of Kashmir), who came all the way through China and Java to Nanking introducing a new school of painting. Their contemporary was a great poet Tao Chien (365—427 A.D.) who studied Buddhism and founded the White Lotus Society. He spent six years at Nanking where Gunavarman served the cause of Buddhism as a scholar and a painter. A little before the arrival of Gunavarman, the Tile-coffin temple was founded at Nanking in 364 and subscriptions were asked and as the story goes, a very young painter Ku Kai Chih (born 344 A.D.) and very poor, startled everybody by subscribing a million which he paid in his own original way. He shut himself up for more than a month in the

temple and painted such a wonderful figure of Vimalakirti that when the doors of the chapel were opened a marvellous radiance burst from the walls. Thousands of sightseers and devotees paid so much from day to day that the painter's promise was fulfilled. Ku was a great portrait-painter and a few stories recorded of him testify to his sense of humour. When he ate sugarcane he always began at the wrong end saying that he liked to "enter gradually into paradise". Most of his works are lost and one "The Admonitions" painted on a roll of silk came to the British Museum where at first it was considered to be an original. But Waley proved it to be a later copy conserving, however, a few of the original designs of Ku. Very naturally the style of the painting appears to be intermediate between the second century grave-reliefs in Shantung and the sixth century wall-paintings at Tun-Huang. "The Admonitions" remained in the Palace collection of emperor Chien Lung till it was looted during the Boxer rising of 1900. It was sold to the British Museum by Captain Johnson in 1903 and its reputation became too great that many cherished paintings like the Vimalakirti at the Tofukuji, Kyoto, and a landscape roll at the Metropolitan Museum, New York, are still wrongly attributed to him.

From the visit of the Chinese pilgrim Fa-hien to India, in the early part of the 5th century, we come to know how enthusiastically the Chinese *elites* were taking to Buddhist culture. About 450 A.D. Lu Tan-Wei flourished and gained reputation by painting "Buddha's Mother," "Descent of Manjusri" and such other pictures. Buddhist idea of dividing things into component elements probably came from India to develop the theory of the "Six Component Parts" of paintings developed by the 5th century painter Hsieh Ho. This theory came to be connected recently with

the Shadanga or Six Limbs of Indian art (*Ostasiatische Zeitschrift* III, 375-377).

Buddhism came to exert different influences on the different racial elements that divided China in the epoch of the Six Dynasties. North China came to be conquered by the Tartars from Siberia and they founded the Wei dynasty by conquering the ancient capital Chang-an (in Shensi) where the great Kumarajiva settled in 405 and where he found tremendous enthusiasm for Buddhist culture. Fa-hien returned to China in 411 and spent the rest of his life in translating Buddhist texts. Like Kumarajiva, Fa-hien was a subject of the Tartar prince Fu-Chien who ruled over North-West China with his capital at Chang-an. The converted Tartars like the converted Saka-Kushans of India developed a crude yet vigorous Buddhist art in the North. But the indigenous Chinese culture flowed through the rich soil of South China with its centre at Nanking which, as we know, was visited by Gunavarman in early 5th century. In 529, Nanking was fortunate to be visited by the silent sage Bodhidharma who is worshipped even today as the patriarch of the Dhyana (Zen) school of philosophy. A century after Bodhidharma, Hiuen Tsang set out for India (629) and on his return he devoted the last days till his death in 664 in translating some of the most valuable books. While Kumarajiva introduced philosophic nihilism of the Sunyavada promulgated by Nagarjuna, Hiuen Tsang introduced the Vijnanavada and translated the valuable works of Asanga and others. These works played a great part in developing the intellectual life of the T'ang period as well as that of the mediæval Japan. But before Japan, Korea obtained in 535 valuable legacies of Buddhism through the monks, professors, doctors and painters. The Koreans derived Buddhist art from

Nanking an from Korea it was transmitted to Japan. That is why the famous Horyuji frescoes of Nara are more Indian than the school of painting of Tun Huang which was more intimately connected with Central Asia, Turkistan and Sassanian Persia. The native Chinese dynasty of the South, on the contrary, trafficked by sea with India, Indo-China and the Malay Archipelago. The Chinese Buddhist art of Liang and Nanking directly influenced the Buddhist art of Korea and through Korea that of Japan.

Before we discuss the marvellous development of painting of the T'ang period, we should remember that diverse traditions and techniques of art flowed into China during the first five centuries of the Christian era when Indian missionaries (both Buddhistic and Brahmanical) were carrying the torch of Indian culture to the farthest limits of Asia. The rock-cut temples of Tun-Huang (450—1100 A.D.) of Yun-Kang (409—560 A.D.) and of Lung-Men (500—750 A.D.) are veritable museums exhibiting a bewildering variety in plastic and pictorial traditions.* Khotanese, Turfanese, Iranian, Indian styles merged in and co-mingled with the indigenous Chinese techniques of vase-paintings, tomb-paintings (of Shantung and Korea) stucco-paintings and frescoes on the walls of the rock-cut temples were evidently derived from India (even the erotic Tantric cults, according to Grunwedel, deeply influenced the painters of Kucha—*Vide* Alt-Kutscha, 1920).

The early T'ang period closed with the momentous travel records of Hiuen Tsang (645) and I-Tsing (700).

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* *An Introduction to the theory of Chinese sculpture* by Leigh Ashton (1924). *Chinese Art*—Burlington Magazine Monographs (1925).—Laurence Binyon, W. Perceval Yetts, Osvald Siren.

The middle period opened with the accession (712) of emperor Ming Huang who, with his brother prince Chi, witnessed the noblest efflorescence of Chinese poetry through the immortal works of Li Po (701—762) and Tu Fu whose largeness of spirit, emotional richness and artistic form are rarely paralleled in literature. China, at this epoch, was far from being isolated. Chinese generals marched triumphantly beyond the Pamirs subjugating the Khan of the Turks and the King of Samarkhand. Kashmir and Gandhara were vassal kingdoms. Syrians, Turks, Persians flocked to the Chinese capital. Christianity, Buddhism, Manichaeism, Zoroastrianism flourished side by side near the great Tang capital Chang-an, the Rome of Asia. But alas! the capital collapsed before the attack of the Tartars. The disaster brought the inevitable reaction and a strengthening of the conservative party whose mouthpiece was the famous writer Han Yu (768—824) who wanted to take China to pre-Buddhistic times, free from mysticism, pacifism and other 'heresies'. In 845, Buddhism along with other foreign religions suffered the most tragic persecution. Nearly 5000 Buddhist monasteries and 40,000 temples were reported to have been destroyed, naturally throwing to oblivion innumerable masterpieces of art including the priceless frescoes of the greatest painter of the epoch, Wu Tao-Tzu.

ARCHAEOLOGY AND RELIGION

By P. P. Siriwardhana, B.A.

The unfortunate incident at Polonnaruwa in 1935 when certain students of St. Joseph College, Colombo, took a photograph of a Buddha Rupa "with some of the lads sitting on the lap of and leaning against the Rupa in a most unbecoming manner,"[1] has been followed by a more barbarous act of sacrilege at Anuradhapura before the memory of the former had faded away from our minds.

The present perpetrators of this wanton act, one Miss Anthea Hollick and a George Lamont-Watt, have already apologised to the Buddhists even as the Vicar General of the Roman Catholic Church in Ceylon did on behalf of the students referred to above. But how long are these acts of desecration and apologies to continue? In Anuradhapura notices calling visitors' attention to the penalty for tempering with or defiling sacred relics are prominently displayed in addition to the existence of sit watchers to look after the sacred places and objects.

Can it then be imagined that these persons acted in good faith? Or, did they ignore all official notice boards and the prevailing customs of the majority of the people of this Island? These questions can only be answered when we are in possession of the full history of these two persons.

In their apology they stated, "In taking the photograph we had no intention whatever of wounding any one's religious susceptibilities or of defiling the statue, and we are extremely sorry if our act has in any way caused offence."

[1] *The Buddhist*, December, 1935.

This is not a case of wounding "susceptibilities" alone. The Buddhists were genuinely grieved and shocked at the insolence of a woman who thought it fit to climb up an historic image of Lord Buddha and be comfortably seated on its lap while her brave companion photographed her.

The watchful man who brought the photograph to the proper quarters and the *Sinhala Bauddhaya* which placed it before the public and the Government have rendered a service to the Buddhists as well as to the Archaeological Department, and great credit is due to them.

In December 1935, *The Buddhist,* the editors of which were Sir D. B. Jayatilaka (Minister for Home Affairs) and the present writer commented on the Polonnaruwa affair in the following terms:—"We had to refer to many acts of desecration which certainly wounded the religious feelings of the Buddhists. These must not be allowed to repeat in the interest of the harmonious relationship existing among the various communities. Government should therefore table definite measures to save objects of worship from being desecrated either through ignorance or arrogance. We understand that steps are being taken to draft an ordinance for the better protection of such places of worship and we trust that the first act of the new Council will be to discuss the new Bill."

On the 5th of May, 1938, the *Ceylon Daily News* reported that the Home Ministry referred the present matter to the Attorney General. Surely there was sufficient time to amend the existing law effectively to meet acts of desecration such as the ones referred to above. It is sincerely to be hoped that the Attorney General will suitably deal with this case and soon amend the law if necessary.

How is it that Christians exhibit such a lack of refinement in respect of sacred objects and an utter dis-

regard to the religious feelings of the majority community in Ceylon? I always asked myself whether there was a single instance in which a Buddhist was accused of desecrating an object of Christian worship in a similar manner. The most ignorant of us, I say, is more refined and cultured than these foreigners who stalk among us doling out "bits of civilization" to the *vile*[2] Buddhists of Lanka.

The Larger Problem

Now I come to the larger problem of the relation between Archaeology as a science and Buddhism as a religion. Are the authorities going to create a conflict between archaeological interests and religious worship where ancient religious sculptures are concerned? We are quite familiar with the age-long conflict between science and religions. By religions here are meant theistic beliefs especially Christianity which habitually warred against science and its upholders. Buddhism, true to its great traditions, has ever kept the torch of knowledge burning without in any way attempting to interfere with the growth of scientific investigations and research. The conflict between science and religion appears to be lingering on still, of course without its positively harmful aspect, viz., persecution of scientists by the Church. It is quite obvious that religion is slowly recognizing the unchallengeable nature of truths established by science.

Certain recent events in Ceylon in connection with the adequate preservation of historical and religious statues and places on the one hand and a consistent and legitimate demand on the part of the Buddhists to hand them over to

[2] Bishop Heber's great contribution to Christian literature. His Lordship described the Sinhalese Buddhists in these terms,

the people on the other, clearly show that the Archaeological Department of Ceylon is merely trying to argue vertically without horizontal considerations. Here it errs and errs grievously.[3]

It must be admitted that some of our Buddhist remains in charge of trustees of the people have been so badly handled that they now show a spectacle which all lovers of the beautiful and the sublime greatly deplore.

Those laymen and Bhikkhus who were in charge of Ruwanveli, Abhayagiri and Jetavanārāma sttupas and Lova Maha Pasada have certainly sinned against the great ancestors who built them and future generations who will inherit them, by putting upon those premises some of the ugliest and most uncouth buildings which are a permanent disgrace to the Buddhists. And it will be to their lasting credit and honour if they now realize the sad mistake they had committed—no doubt in good faith—and pull down those unsightly erections leaving the sacred memorials of the past in their own beauty and glory. It is better to gaze and admire an ancient relic than to touch it and spoil it.

But is there no way to reconcile these two apparently opposing interests? I think there is. The Archaeological Departments of India and Ceylon were established after the advent of British Rule at a time when the people themselves knew little or nothing about the great art treasures buried under earth and covered by thick jungle. The official attitude therefore towards all archaeological objects, includ-

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[3] Immediately after the Polonnaruwa affair a young Buddhist went on hunger strike at the foot of the image concerned and declared that he would go on fasting till that image was placed in charge of the Buddhists. The Minister of Education gave certain assurances and the hunger strike was brought to an end.

ing those of religious worship, became divested of religious significance attached to them. This attitude works well in a country like Egypt where the ancient monuments do not rouse finer and nobler feelings in the people who are neither of the same race nor of the same religion as those who erected them. Most of Egypt's monuments were rippled by robbers and the remainder were opened—without any regard to the dead—by gentlemen under the cloak of scientific investigations. If the modern Egyptians were descendants of the Pyramid builders of 5000 years ago things would have been quite different. Blessed are the people who hav no history!

Does this cold attitude hold good in respect of Buddhist remains which are objects of worship for three and a half million Buddhists and loved and honoured by the whole population? It must also be remembered that these remains do form part and parcel of the historical life of the Buddhists in this country. Therefore, the vertical argument that Archaeology is only concerned with the preservation of ancient monuments as such is not tenable. Preservation at the expense of faith will not last long.

Friedrich Paulsen says in his *Introduction to Philosophy* that man "is not mere understanding, he is above everything else a willing and feeling being. And religion is deeply rooted in this side of his nature. Feelings of humility, reverence, yearnings after perfection, with which his heart is inspired by the contemplation of nature and history, determine his attitude to reality more immediately and profoundly than the concepts and formulae of science." This shows how man reacts to the beauty of an image shaped by his ancestors in great piety.

Thus there are two views, official and public, on the matter. They are:—

1. Ancient Buddhist remains must be preserved without allowing the Buddhists to effect any restoration or to treat them as places of worship.
2. They must, of course, be protected with full liberty to the Buddhists to effect restoration whenever it is necessary to prolong the life of such objects of worship.

In the light of what I have said before I hold that these two views are only different aspects of one and the same question, and that they can be reconciled by co-operation and sympathetic understanding.

Firstly, the Department should, whenever a demand is made on sufficient grounds to have an ancient religious object restored and to treat it as a place of worship, accede to such request and see that the restoration does not rob it of its historical and archaeological value.

Secondly, the Buddhists now in charge and will be in charge of ancient viharas, stupas, and statues should take particular care not to commit acts of vandalism thereby disfiguring the great relics of the past.

Thirdly, people ought to co-operate with the Department which, in turn, should gain the confidence of the people by an honest attempt to understand their rights and feelings.

I am confident that if the Archaeological Department and the public act on these lines the future of the Departmental activities as well as of our most precious relics will be assured.

THE LIFE SUPERNAL

By Bhikkhu Metteyya

His is a life supremely worth living, but even that life he loves not. He is ever ready to fling it away for the peace and happiness of others.

In his sacred heart there never arises the thought of killing. He protects every living being even as a mother doth her one dear child.

He loves not worldly riches. He never covets. The thought of stealing never arises in his heart. He possesses nothing but a contented heart.

He lives unattached to the world. He is like a pearl drop on a lotus leaf. All women are his little daughters. He holds them sacred.

In him there never arises the thought of lying. His words are true and ambrosially sweet. In his heart there never arises the thought of slandering. He is impassioned for peace. He speaks words which make enemies everlasting friends. Even in thought he hurts not others. His lips distil words sweet like honey. His heart never rejoices in idle talk. He speaks words that tend to welfare, words which must be treasured up in the heart. He is a pure temple of truth. In his silence he shines most resplendent, radiating the world with life-giving thoughts.

He ever wishes the world well. He knows neither East nor West; neither caste nor creed. In his eyes all men are equal, all beings are brethren. He has faith in humanity. There is no man who cannot be a saint. He scowls at none. He condemns none. He loves the thief

and the murderer. His thoughts make them happy. A single thought of his can convert the vilest sinner. His presence makes the prison a sacred place.

In his presence people feel simply happy. To hear of him is a blessing. To think of him is peace.

He does not repent the past. He does not cling to the present. He is not anxious regarding the future. *Worlds revolve. He is constant. He is always the friend of all living beings.*

He does not earn a living by unfair means. The thought of earning a living by unfair means never arises in his heart. He desires not even sovereignty of the whole earth by unfair means.

He does not earn a living by pretending to serve the people. He does not earn a living by pretending to be a saint. He does not earn a living by killing any living thing. He does not write poisonous books. He does not manufacture deadly weapons. He does not sell liquor. He does not traffic in slaves. He does not earn a living by praising others. He does not earn a living by threatening others.

He is a despised divine beggar. He feeds on the bliss of blamelessness.

If he be a lay man, he practises a peaceful calling like weaving or agriculture.

His thoughts are thoughts of renunciation, love and compassion. He repays anger with love, evil with good, and untruth with truth. His heart is deeper than the wisdom, love and compassion. Poor in worldly wealth, he is the richest in spiritual wealth.

His heart quakes and quivers when he beholds the miseries of the world. He is the great protector, and while the weary world sleeps, he keeps silent vigil.

He commands the very elements. Birds and beasts understand him and follow him. His serene face reflects the beatific smile that caressed the silent lips of the Great Master.

This is the life that kings and commoners must live, out of compassion for the whole world, and out of compassion for the generations to come. This noble way of living is the greatest heritage parents give their progeny, and the present gives to the future. It is the greatest gift that a man gives his neighbour and a nation gives another.

More than twenty-two centuries ago, Asoka, the emperor of peace, realized this truth. He lived a life supremely worth living, persuaded his children to live a worthier life, and converted noble souls of three continents to that way of life.

In the Maski edict the great emperor says that ever since he sought the *sangha,* he exerted heedfully for the happiness of the whole world. In the famous Virata (Bairat) Edict, now in the Calcutta Museum, addressing the *sangha,* the emperor says: *Known to you, Reverend Sirs, is the great veneration and love with which I cherish the Buddha, the Dhamma, and the Sangha.*

Whatsoever, Reverend Sirs, hath been said by the Lord Buddha, verily, all that hath been well said.

Extracts from other inscriptions of the great emperor read:

Everywhere within the dominions of King Devanampiya Piyadassi, and likewise among the frontagers such as the Colas, Pandyas, the Satiyaputra, the Keralaputra, as far as Ceylon, Antiochos, the Greek king, and also those kings who are neighbours to that Antiochos,—everywhere the king Devanampiya Piyadassi has instituted two kinds

of medical treatment—medical treatment for man and medical treatment for beast. Medicinal herbs also, wholesome for man and wholesome for beast, have been caused to be imported and to be planted in all places where they grew not before.

Roots also, and fruits, have been imported and planted wherever they were lacking.

On the roads wells have been dug and trees planted for the enjoyment of man and beast.

In the Thirteenth Rock Edict we read the names of all the Greek kings in whose realms the great Asoka established hospitals for both man and beast.

Towards the end of this noble and touching inscription we read:

Devanampiya (Asoka) desireth the security of all living beings, he desireth of them self-control, holy living and gentleness.

Although there are conquests won by violence, King Devanampiya considers *Dharma Vijaya,* moral conquest, as the chiefest conquest.

Again and again hath this righteous victory been won by King Devānampiya, both in his own dominions and in all the neighbouring realms, even to the extent of six hundred *yojanas* where Antiochos, the Greek king, doth reign, and even beyond that Antiochos to where dwell the four kings named Ptolemy, Antigonas, Magas and Alexander; below in the realms of the Colas, Pandyas, and as far as Ceylon.

Likewise, here in the king's dominions, among the Yonas, Kambojas, among the Nābhakas and Nabhitis, and Palidas, everywhere the people are following the way of virtue proclaimed by King Devanampiya. Even where the messengers of His Majesty do not penetrate, there also

men heard of the King's righteous way of life, righteous ordinances and righteous exhortations, and they also live according to the Dhamma, and will do so in the future also.

The conquest that is won righteously everywhere, that conquest, again, is productive of happiness everywhere.

Dharma Vijaya, moral conquest, brings happiness.

In the sixth Pillar Edict the *pater patriac* says:

At all hours, while I am taking food, or I be in the queens' apartments, or in the bed rooms, or in the closet, or in the carriage, or in the pleasaunce, everywhere Intelligence Officers appointed by me must report to me on the affairs of my people. In all places do I execute the work of my people.

All my exertions and services bring me no satisfaction. Work I must to make the whole world happy. Of that also, again, the root is this: exertion and despatch of business. There is no work nobler than the promotion of the happiness of the whole world. And whatsoever exertions I make are for this end: that I may discharge my debt to all living beings; to make them happy in this world and to give them the happiness of heaven in the next life.

The first of the Fourteen Rock Edicts reads:

Here (in the capital of Pataliputta) no living being should be slaughtered or sacrificed. Nor should any *samāja* (which involves drinking, dancing, singing, music, cymbols, tom-toms, and fights arranged between animals such as elephants, horses, buffaloes. bulls, goats and rams, and even between birds like cocks and quails) be held. For King Devanam Piyadassi sees much evil in samāja.

Formerly, in the kitchen of King Devanam Piyadassi, daily many hundred thousands of living creatures were slaughtered to make curries. But now, when this religious

edict is being graven, only three animals are killed, two peacocks and one deer, and the deer too, not regularly.

Henceforward, even these three creatures shall not be slaughtered.

In the Fifth Pillar Edict the merciful monarch says:

Even chaff with insects must not be burnt. Nor must forests be burnt, either for mischief or for destruction of life.

The living must not live on the living.

And the Dhauli and Jaugada edicts full tenderly say:

All men are my children (sava munisā me pajā). As, on behalf of my own children, I desire that they may enjoy complete prosperity and happiness in both worlds, the very same do I desire for all men.

In the second Brahmagiri Edict, the emperor preaches the by-way of blessedness thus:

Mother and father must be hearkened to. Teachers must be obeyed. Mercy must be shown to all living beings. Truth must be spoken. These virtues must be practised.

Likewise, pupil must serve the preceptor, and relations must be properly treated.

This is the ancient way of virtue.

This leads to length of days.

This, therefore, must be practised.

During the days of the great emperor almost the whole world lived this holy life. The five Greek kings mentioned in his sacred edicts are Antiochos Theos of Syria and Western Asia, Ptolemy Philadelphos of Egypt, Magas of Cyrene, Antigonas Gonatas of Macedonia and Alexander of Epirus.

In the realms of all these Greek kings Asoka established hospitals for both man and beast and in that divine age

from Devinuvara in southernmost Ceylon to the shores of the Ionian sea in Europe was one sanctuary of peace honeycombed with hermitages and homes of healing.

According to Alberuni, the Arabian historian of the eleventh century, "in former times Khurasan, Persia, 'Irak (Mesopotamia), Mosul, and the country up to the frontiers of Syria were Buddhistic." (Alberuni's *India,* translated by E. G. Sachan.) In Arabia itself "the foot-print of the Lord Buddha was worshipped by the Buddhists before the rise of Mohamadanism." (Raj Kumar Lal in *Maha Bodhi.*) According to Eugene Burnouf, the great French savant, *"the pathway that Buddhism followed was traced step by step from India to Jerusalem."* According to Mahaffy, "Buddhist missionaries preached in Syria two centuries before the teaching of Christ (which has so many moral points in common) was preached in Northern Palestine." According to Pliny there were Buddhists living on the borders of the Red Sea long before his birth. "The most trusted friends and advisers of the Khaliff (Harun al Raschid), belonging to the Barmak family, were said to be the descendants of the abbot of a Buddhist monastery in Balkh, whence the ruling dynasty itself had come." (E. B. Havell). Coins bearing the image of the Lord Buddha, and Greek letters also, have been discovered.

According to Origen, the Christian Father, Britain was, very long ago, a Buddhist land. "Buddhist missionaries, or Celtic converts to Buddhism," says Mr. Donald A. Mackenzie, "were giving instruction in Britain in the early years of the Christian era. The Buddhists had, as has been indicated, reached Egypt long before Origen was born." Sir W. M. Flinders Petrie writes in this connection :

"From some source—perhaps the Buddhist mission of Asoka—the ascetic life of recluses was established in Ptole-

mic times, and monks of the serapeum illustrated an *ideal to man which had been as yet unknown in the West."*

"There is no reason," says E. B. Havell in his monumental *History of Aryan Rule,* "to question Asoka's claim that the effect of his missionary zeal was felt far beyond the borders of his own dominions. Recent archaeological research has discovertd evidence of the presence of Asoka's missionaries in Egypt."

Asoka, says H. G. Wells, in his noble *Outline of History,* "is the only military monarch on record who abandoned warfare after victory..... All over the land he set up long inscriptions rehearsing the teaching of Gautama, and it is the simple and human teaching..... Moreover, he sent missionaries to spread the noble and reasonable teaching of his master throughout the world, to Kashmir, to Ceylon, to the Seleucids, and Ptolemies.

"For eight and twenty years Asoka worked sanely for the real needs of men. Amidst the tens of thousands of names of monarchs that crowd the columns of history, their majesties and graciousnesses and serenities and royal highnesses and the like. the name of Asoka shines, and shines almost alone, a star. From the Volga to Japan his name is still honoured. China, Tibet, and even India, though it has left his doctrine, preserve the tradition of his greatness. More living men cherish his memory to-day than have ever heard the names of Constantine or Charlemagne."

Apart from the inscriptions of Asoka, *Mahā Vansa* and the other sacred chronicles of Ceylon also speak of the brotherhood of all living beings that existed in the world after the coming of the Lord Buddha. According to these sacred chronicles, the Venerable Moggalīputta Tissa, preceptor of Asoka, sent the Elder Mahā Rakkhita to the *Greek World.* Again, the same sacred text says that the holy Elder

Dhamma Rakkhita was a Greek by birth. It was after seeing this saint that Tissa, brother of Asoka, entered the Order. In the *samantapāsādikā,* in lovely language, the great Buddhaghosa tells us how one day the Greek saint sat serene at the foot of a large tree. A noble elephant, drawn to the Thera by the power of his love, was fanning him gently with a small branch of leaves. The saint was the very picture of peace, and on seeing him in that sylvan solitude, Tissa sighed, thinking: "Ah, when shall I also renounce the world even as this noble Elder has done! Will that happy day never come to me!"

A few days later, Prince Tissa saw this saint again and entered the Holy Order, together with Agni Brahma, the husband of Princess Sanghamittā. Some time later, the Prince Mahinda and the Princess Sanghamittā also renounced the world for the good and happiness of all living beings. Thus, in that blessed age the whole of the then known world became, as it were, one home where the noblest men and women of all countries and nations lived holy and happy, illuminating the whole universe with the radiance of love and compassion.

May it be so again. May sad eyes smile and mute lips move again. May all hearts beat to the tune of love and may all feet move to mercy. Following the Great Master, may all men live the life supernal, and become blessed in the highest.

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They who ne'er having pierced the truth of things
Are nowise led astray 'mong other creeds,
Asleep they waken not. Now is the hour
For them to wake!

Devata Samyutta.

THE CELESTIAL PLANE AND THE GHOST PLANE

(A Translation from the Pāli of Vimāna Vatthu and Peta Vatthu.)

By Ven. P. Vajirañāna (Ph.D.) and
B. L. Broughton, M.A. (Oxon.)

INTRODUCTION.

I

An Outline of Buddhism.

These two books of the Buddhist Canon entitled respectively Vimāna Vatthu and Peta Vatthu are here under the designation "Celestial Plane and Ghost Plane" for the first time translated into a European language.

Dr. Vajiranana and I considered that books of such profound interest and importance to the world had too long remained hidden from the English speaking people in the little known Pāli language.

The work has indeed been a labour of love and delight, and we shall be amply rewarded if we can give to the struggling unhappy modern world a ray of hope and consolation, besides initiating many into a new plane of wonder and beauty and also throwing light on matters which interest all men in all times and countries.

Before proceeding to the consideration of the two books it would be well to give a short exposition of the fundamental teachings of Buddhism, for a reader who studies

these books without a knowledge of the Faith of which they form part will fail to understand their true meaning.

The word "Buddha" is not a personal name but a title meaning "the Enlightened", from "Bodhi", "Wisdom", and "Budh", 'to know", and the title "Buddha" signifies One who by moral discipline, striving and self culture has awakened within Himself the Kosmic Mind and Universal Knowledge.

The last such being on our planet was the Lord Siddhattha Gotama, often called Sakyamuni or the Sage of the Sakyas, that is, of the north Indian nation to which He belonged.

We will briefly recount the story of His marvellous career. Countless ages ago, in a world system that has long since vanished, the one who was in our world to be Gotama Buddha, journeyed on a sea voyage when he was overtaken by a violent tempest in which all the voyagers perished save our future Buddha and his mother, whom he bore on his back to the shore. Looking at the raging ocean, he thought of the tempest swept sea of life, where all things are for ever changing, where suffering ever accompanies life, and he made an Earnest Wish that, as he had escaped from the tempest on the ocean, he might become a Buddha and lead living beings from the sea of birth and death to the Immortal and Unchanging.

He was now a Bodhisatta. a Being whose essence is Wisdom and who is destined to become a Buddha.

Every Bodhisatta passes through three stages which extend over vast periods of time ; the first stage is that of Aspiration, when there is merely the fixed and determined desire to become a Buddha ; secondly, the stage of Declaration, when the aspirant declares in the presence of a Buddha his determination to attain the sublime state of Perfect

Wisdom ; and thirdly, that of Nomination, when he receives from a Buddha a definite assurance of the time and place where he will attain Enlightenment. Such was the career of our Bodhisatta. After that "Earnest Wish" on the shore of the stormy ocean, he passed through innumerable births and deaths : countless world systems arose on the time sea, passed through their stages of growth and decay and vanished with their records of glory or shame, forms are dissolved but life goes on and survives the wreck of endless worlds. At length, in the age of Sakyamuni Purana Gotama Buddha, our Bodhisatta was born as King Lokuttara, and his Empire extended over the whole planet. As he was journeying in his airship some strange power gently drew the plane earthwards, and the king found himself in the presence of the Buddha who had just gained enlightenment. Bowing in adoration, the king prayed that he might be born of the same parents, possess the same wife and retinue in future births, and the Buddha assured him that it would be so. Then the king declared his aspiration to become a Buddha in future ages, but the Buddha said that He could not give him an assurance of this, for that his merits were not yet matured, he must seek this from another Buddha in a future age.

This Lokuttara birth is important because it marks the beginning of the second stage of the Bodhisatta, that of Declaration.

That world passed away, our Bodhisatta served and honoured thousands of Buddhas until, one hundred thousand aeons ago, he was born in a wealthy family and was known as Sumedha.

Inheriting a vast estate on the death of his parents, young Sumedha was strongly impressed by the imperma-

nence of all things, the family property had been accumulated by generations of his ancestors, but they had all departed leaving wealth, honour and all earthly grandeur. A sense of the terrible futility and inconclusiveness of all component things weighed heavily on Sumedha.

Seating himself in an upper chamber he reasoned that as all things have their counterparts and antitheses, life and death, increase and decrease, so change must have as its antithesis changelessness, mortality immortality, and so he resolved to abandon all things—wealth, ease and honour and as a hermit to strive to wrest from the universe the way of escape from the eternal recurrence. Giving away his possessions in alms to the poor, Sumedha retired to a lonely forest hermitage. One day, returning to his native city for certain requisites, Sumedha beheld everywhere preparations for a festival, flags were flying and men were sweeping the roads. Enquiring the reason for these preparations, Sumedha was informed that Dipankara Buddha was visiting the city and that the festivities were in His honour. Now Sumedha being a Bodhisatta had served countless Buddhas in the past, and at the sound of the word "Buddha" he, thrilled with joy, asked that he might be allowed to prepare a stretch of road as a work of merit.

Ere Sumedha could complete his task, Dipankara Buddha accompanied by a train of disciples came along the road, and Sumedha, filled with devotion, flung himself down upon a miry patch to form a bridge for the Buddha. By the power of this devotion Sumedha might have immediately passed into the immortal peace, the ambrosial great Nirvana, but he thought of the suffering worlds and

desired to remain in the round of rebirths that he might help others, for he reflected,

"Why should I, a valorous man,
The ocean strive to cross alone?
Omniscience first will I attain
And men and gods convey across."

For it is written in the Scriptures concerning Bodhisattas:

"Those pleasure abnegating men
In every age live unattached
And ever strive to help the world
While all perfections they fulfil."

Sumedha prayed the Buddha; "Lord, may I attain that which you have attained; may I in future ages become a Buddha." And Dipankara, looking into the future, saw that four immensities and one hundred thousand aeons in the future there would be a world called Bhadra (our present world) which would be blessed with five Buddhas of whom Sumedha would be the fourth, known as Gotama Buddha. Dipankara Buddha then taught Sumedha the Ten Great Virtues which every Bodhisatta must fulfil in order to gain the sublime state of Buddha ; they are, "Giving, (the Lesser Giving, that of goods, the Greater Giving, that of limbs, the Supreme Giving, that of life), Morality, Renunciation, Wisdom, Energy, Patience, Truth, Unshakeable Firmness, Universal Love, and Equanimity. Thus began the Third Period, that of Nomination, in which the Bodhisatta received from a Buddha the absolute assurance of his destiny to become a Buddha. So for a hundred thousand aeons and four immensities our Bodhisatta strove to fulfil the Ten Virtues and the story of His striving is recorded in the Jataka Book, which is one of the most wonderful books in the world. Sometimes he renounced wealth and strove for

wisdom, at the same time setting an example to men of unworldliness and abstinence, at other times he was a king ruling in righteousness, anon he took birth as a powerful celestial being whom men reverenced as a god, or again as a tree fairy when the people could understand nothing higher, he was even born as an animal to teach men forbearance to their humbler brethren and also to give these creatures such instruction as they could understand. We may sum up His activities in the noble words of the proclamation of the ancient Ceylon kings at festivals as recorded by Fa-hian, the great Chinese Buddhist traveller. "'The Bodhisatta for a hundred thousand aeons practised self mortification and did not spare His person or His life. He gave up His country, His wife, and His child; He tore out His eyes to give to a fellow creature: He cut off His flesh to ransom a dove and His head to give as alms. He flung His body to a starving tigress, stinting neither His marrow nor His brain. Thus in various ways He suffered for the benefit of living beings, and He became a Buddha tarrying on earth forty five years, preaching the Law and converting sinners, giving rest to the weary and deliverance to those who had not been delivered."

His last birth was as the son of King Suddhodana and Queen Maya in the city of Kapilavastu. Prior to this last birth, our great Teacher was enjoying celestial happiness in Tusita Heaven, but He voluntarily renounced the celestial joys to incarnate in the world of men. He selected Suddhodana for His father and Maha Maya Devi for His mother, because Suddhodana was a righteous king, and Queen Maya had practised the highest virtue for a hundred thousand births.

Astrologers assured Suddhodana that his Son was destined to be the king of the whole world, but a holy ascetic

named Asita perceived by certain physical marks in the child (the result of various virtues fulfilled in former lives) that He had a twofold destiny, either to become a world ruling monarch or a King of Religion, a Buddha, a Guide and Teacher of all beings.

Wishing that his Son might tread the way of worldly greatness, the king kept from Him all knowledge of pain and sorrow, but the sight of an old man, a sick man, a corpse and an ascetic awakened in the Bodhisatta such a sense of the sorrow and uncertainty of life that He renounced his splendid worldly prospects, even His consort Yasodhara Devi to whom He had been united in countless former lives and making His Great Renunciation, went forth into the world to seek perfect wisdom, and so made the hardest sacrifice man can make, that of personal happiness for the welfare of all His fellow beings, even of numberless unborn generations.

The search for the ultimate and everlasting has always had a very strong attraction for the Indian mind, and in those days men sought to wrest from life its final secret by terrible austerities persued with an earnestness which it is hard for moderns to realize. The Bodhisatta consulted all the learned sages of the day and surpassed them all by His austerities, fasting with the utmost rigour nature would allow, and lying at nights in the Himalayan fir forests with hoar-frost on His body. Six years were passed in this fearful austerity, but at the end the Bodhisatta was no nearer success, so He abandoned asceticism, and took food normally. Five men who had attached themselves to Him as disciples now forsook Him, saying that He had renounced striving, so in His darkest hour of discouragement the Bodhisatta was alone. But the time was at hand when all His strivings and practise of the Ten Virtues through

the aeons were to bear fruit, and beneath the Bodhi Tree at Gaya, "there arose the eye, there arose the understanding." He was now Sammā Sambuddha, Perfectly Enlightened One, He who becomes the Eye of the World, becomes the Kosmic Norm or Dhamma, which is an imperfect manifestation of its own nature until it is realized in a perfectly enlightened Mind. All things are *dhammatā,* that is, they have the nature of Dhamma or kosmic law, but they are ignorant of this until the fact is discovered and declared by a Buddha, who is become the supreme leader of the universe, hence the Buddha is often called the Tathāgata, from 'tathā", "thus", "āgata", "come", this being the way of all the Buddhas, past, present and future, "come" means come to the state of Supreme Wisdom. We find this set forth in various passages of the Sacred Books, such as, "this is equivalent to Tathāgata, belonging to the Norm, and again, belonging to the highest, and again one with the Norm, and again, one with the highest." All Buddhas are therefore fundamentally one, as it is written in the Stanzas of the Elders:

"Yea, all those seven Buddhas
Who were themselves the Body of the Norm," and again, "He, the All Wise God of Gods." Having attained the highest goal of the universe, having awakened the universal consciousness and destroyed ignorance, lust and hatred, the Buddha could have entered the final peace of Nirvana forthwith, but a Sammā Sambuddha cannot do this until He has founded a Sangha, Order or Church with its four assembles of bhikkhus, i.e., men striving for perfection, bhikkhunis, women devotees, upasakas, or laymen, and upasikas or laywomen; should any one of these groups be wanting, the Buddha's enlightenment would be defective, it would be a contradiction in terms, like a "childless parent."

So after passing forty nine days in seclusion during which time celestial hosts adored Him, the Buddha set forth to Benares to "turn the Wheel of the Law", that is, to proclaim His teaching to the world and found the Sublime Kingdom of Righteousness. The Buddha's first discourse was delivered at Sarnath, the Deer Park outside Benares, and henceforth He devoted His life to teaching and doing good. On every branch of Human activity He gave wise counsel, and not only men but the celestial hosts paid Him honour. At length, He entered Nirvana at the age of eighty in Kusinara, a small town of northern India. The First Council was held a month afterwards at Rajagaha, the modern Rajgir in Bihar, and the canon was drawn up.

The Buddhist Scripture is called the "Tripitaka," literally "three Baskets," viz., Vinaya Pitaka or rules of the Order, Sutta Pitaka, Collection of Discourses of Buddha, and the Abhidhamma Pitaka, seven books dealing mainly with psychology in application to ethics. The Sutta Pitaka is divided into five Nikayas or portions; and our two books are included in the Fifth Nikaya.

A hundred years after the Second Council was held at Vesali to settle disputed points in the discipline of the Order, two hundred years after the Council of Vesali the third council was summoned by the great emperor Asoka, under whose auspices Buddhist missions were sent to Ceylon, Martaban, Arakan, Himalaya, Bactria, Syria, and even Macedonia.

We will now briefly consider the fundamental teaching of Buddhism. Buddhist philosophy classifies all phenomena under five categories, or *"niyāma"*, literally, course of evolution or unfolding: viz., *utu niyāma,* the course of evolution of inanimate physical phenomena; *bija niyāma,* heredity, the principle by which a given species reproduces

itself, thus rice plants produce rice grain, and rice grain rice plants; *"kamma niyāma"*, the law by which Kamma (Pāli) karma (Sanskrit) bears fruit—good, evil or indifferent, as we should say, "the law of moral retribution"; *citta niyāma*, the course of mental or thought evolution, which falls into the domain of psychology, and *Dhamma niyāma*, the course of evolution of the perfect norm type, the Buddha. Religion of course deals mainly with the last three.

When we approach the study of Buddhism there is one fundamental principle that should never be lost sight of, viz., the sole object of the Buddha: "one thing do I teach, sorrow, and the ending of sorrow."

This was one thing in which the Master was interested, every thing else was merely subsidiary. The Buddha is called the Great Physician and His method is purely scientific, "First diagnose the disease," wrote the great Indian doctor vāgbhaṭa, "then ascertain the cause, having ascertained the cause, decide on cure, having decided on the cure, prescribe a remedy." The Buddha looked at life and said, "all component states are liable to suffering, birth is suffering, not to get what we desire is suffering, to be separated from what we like is suffering, to be united to what we dislike is suffering, sickness is suffering, old age is suffering, death is suffering." Therefore the Teacher laid down the first of the Four Noble Truths, which are fundamentally inherent in every discourse, in every stanza of the Scriptures, "All component states are liable to suffering." The Second Truth is "Sorrow's Cause." All religions admit that there is something wrong with life, but most account for the disharmony by a myth, such as the "forbidden fruit," or Pandora's casket, but the Buddha was too great to be content with some fantastic fairy tale as an explanation of

life's most terrible mystery. He declared that ignorance, lust and hatred were the three causes of life's ill-faring. A little thought will show us the truth of this, whether we consider individual lives or humanity in bulk. The most striking example of this in modern times is, of course, the Great War. If the nations had not lusted after each other's possessions they would not have hated each other, if they had not been ignorant of the consequences of the momentous act into which lust and hate were hurrying them they would not have gone to war, and so humanity would have been spared untold sufferings and a long train of consequent evils of which no man can see the end. The Buddha was the first philosopher to clearly set forth the truth of cause and effect, "this being present that is present, this being absent that is absent." The Great Physician has diagnosed the disease and ascertained the cause in the first two Truths, so in the Third Truth He resolves on cure, "destroy ignorance, lust and hatred and you destroy sorrow."

In the Fourth Truth we have the remedy prescribed, the Eightfold Path, that is to say, Right Views, the view that ignorance, lust and hatred are the cause of sorrow; Right Purpose, the intention to live in good-will with all, to destroy ignorance, lust and hatred. Such purpose must be unshakeable, for moral failures are consequent on the lack of "Right Purpose"; thirdly, Right Speech, speech to be right must be true not foul or malicious. To understand the necessity of Right Speech we must consider its opposite, lying and malicious speech, which in our day under the name of "propaganda" have wrought untold mischief in the world. Fourthly, Right Conduct, the Five Precepts, "Not to kill, not to steal, not to be sexually impure, not to lie, not to be drunken." These precepts are the fundamentals of morality, and need no comment. Fifthly, Right Liveli-

hood, no man should live by means that increase the ill faring in the world, hence no Buddhist should be a slave dealer, drug trafficker or arms manufacturer: clearly if Right Livelihood were universally followed nine-tenths of the social evils of to-day would disappear.

Sixth is Right Effort, that is, the effort to destroy our bad qualities and to develop further our virtues ; the effort to inhibit the arising of fresh bad qualities and to induce the growth of virtues which we do not possess. Seventh, Right Mindfulness in which, "a brother dwells regarding body as compound, he dwells ardent, self possessed, recollected, by controlling the covetousness and dejection that are common in the world." Eighth, Right Meditation which is the attainment of the Four Jhanas or Ecstacies, "herein, brethren, a brother, remote from sensual appetites remote from evil conditions, enters upon and abides in the First Jhana, which is accompanied by directed thought on an object. It is born of solitude, full of zest and happiness.

Then, by the cessation of thought directed and sustained, he enters on and abides in the Second Jhana, which is an inner calming, a raising up of the will. In it there is no directed thoughts, no sustained thought. It is born of contemplation, full of zest and happiness.

Then again, by the fading away of zest, he becomes balanced and remains mindful and self possessed, and while still in the body he experiences the happiness of which the Noble Ones declare, "he who is balanced and thoughtful is well at ease. Thus he enters the Third Jhana and abides therein."

Then again, rejecting pleasure and pain, by the coming to an end of joy and sorrow which he had before, he enters on and remains in the Fourth Jhana, which is free

from pain and free from pleasure, but is a state of perfect purity, of balance and equanimity.

Such is the Eightfold Path which is the foundation of Buddhism. For those who desire to rise higher there are the Love Jhanas wherein the devotee pervades all four quarters of the world with thoughts of love, magnanimous, great, and free from all ill-will. Rising thence he enters the second stage, pervading the world with thoughts of pity, sympathizing with all the sorrow in the world. The third stage is Sympathetic Joy, in which the practiser feels joy at all the happiness in the world, and lastly the state of Equanimity, so that the mind may remain controlled and poised in order to prevent extremes of emotion. Next, the Four Iddhi Powers are acquired; clairvoyance, clairaudience, memory of former births, of one, two, five, ten, a hundred, a thousand previous lives, through many an aeon of evolution, many an aeon of dissolution recalling, "such in former days was my name, family and lineage."

From many he becomes one again, passes through the air like the bird on the wing, touches with his hand the sun and moon, mighty though they be, he wields his body even to the world of Brahma."

Lastly, we have the Four Arupa Jhanas, of Formless World Meditations; the Meditation of Infinite Space, of Infinite Thought, of the Relativity of All Things, of the Transcending of the Thought of Relativity. On the ethical side are four stages of development, *Sotāpatti,* "Stream Winner", when the devotee is freed from the fetters of doubt, belief in a permanent self and belief in the efficacy of outward ceremonies.

The *Sotāpatti* will never again be born in an evil subhuman state, he will be born seven times in the human

world and seven times in a celestial plane, and then attain Nirvana.

Secondly, the *Sakadāgāmin* or Once Returner is freed from the three fetters before mentioned and has reduced lust and hatred to a minimum. The *Sakadāgāmin* will at death be born in a celestial world and once thereafter in the human plane, wherein he will attain Nirvana.

Thirdly, the *Anāgāmin,* or Non-Returner, has destroyed not only the first three fetters, but lust and hatred also. The *Anāgāmin* at death will pass to the highest heavens, whence he will attain Nirvana and never return to the world of men. Lastly, the Arahat or Perfected Saint has utterly destroyed all fetters and is never more for this world.

But he who desires to attain the sublime state of Buddha must tarry through long ages in the round of rebirths out of pity for living beings, and must practice the Ten Virtues; so that having attained the state of Perfect Enlightenment he can deliver all beings. For there are degrees in enlightenment, and especially in power of recalling previous births. Non-Buddhists can recall forty world cycles, original disciples a hundred or a thousand cycles, the eighty great disciples a hundred thousand cycles, the two chief disciples, one immensity and a hundred thousand cycles, a Pacceka Buddha, i.e., one enlightened for himself alone, a hundred thousand cycles and two immensities, but the knowledge of a Fully Enlightened Buddha is infinite.

The four fundamental principles of Buddhist cosmology are,

(1) all component states are liable to suffering.

(2) all component states are impermanent, they have the quality of *anicca.*

(3) all phenomena are void of a permanent self, (*anatta*).

(4) Nirvāna (Pāli Nibbāna) is eternal.

It is this quality of impermanence that makes the world of phenomena painful, for we would fain have all things unchanging.

Modern science is quite at one with Buddhism, for the unchanging atom has been dissolved into vibrating protons and electrons so that the most solid seeming matter is changing incessantly, apparent solidity and permanence are a delusion of our senses.

Anatta or no permanent self is a more startling doctrine to Western minds, which are accustomed to the belief that every human being has an individual unchanging soul, although modern psychology regards the personality as a complex. Buddhist psychology represents the individual ontologically as a collection of Five Khandas, literally "bundles", viz., "*rupa*", form, not the actual atoms composing the body but the form which their combination produces. Secondly, *vedana* or sensation which arises on the contact with the objective world, thirdly, *saññā*, or perception, since there is form which is affected by sensation, this sensation must be referred to its appropriate sense faculty that it may be duly classified by the fourth Khanda, *viññāna* or cognition. Fifthly, we have *sankhāra* which may be rendered "complexes," and includes both physical and mental which are continually being modified as the result of sensation, perception and cognition. For the purpose of analysis these five khandas are treated as entities, but in the Scriptures we are specifically warned against regarding them as separate, they are interconnected and inseparable in actuality. From the serial aspect an individual is a combination of the Twelve Nidānas or

chains of Causation which are mutually conditioning and interdependent: "conditioned by ignorance are the activities, conditioned by the activities is consciousness, conditioned by consciousness is *nāmarûpa,* literally "name and form," or we should say, "the mental and physical, conditioned by the *nāmarûpa* are the six senses, conditioned by the six senses is contact, conditioned by contact is sensation, conditioned by sensation is craving, conditioned by craving is grasping, conditioned by grasping is becoming, conditioned by becoming is birth, old age, death, lamentation and despair."

Let us analyse the *Nidānas* which are the profoundest exposition of the law of causation ever given to the world. Ignorance is not the entitative delusion of Vedanta, it merely means ignorance of the Four Truths, conditioned by this ignorance are the threefold activities of thought, speech and action. Thought, speech and action modify the mind and the body too, for mind and body are so closely interconnected that they mutually affect each other. The whole scientific doctrine of evolution is founded on the assumption that living beings react to their environment and are subjectively modified thereby. Dependent on mind and body are the six senses. According to science the habits of a living creature determine its senses, in a changed environment the activities of a creature are changed, certain organs are developed or fall into disuse altogether, hence we say that dependent on the nāmarūpa are the six senses. Dependent on the six senses is contact, therefore we are only cognizant of that which we contact, a difference in the six senses would give us a different world, therefore it was said by the Buddha, "in this very body, six feet in length, with its sense impressions and its thoughts and ideas, I do declare to you are the world and the origin of the

world, and the ceasing of the world and likewise the Way that leadeth to the ceasing thereof."

We have only to reflect how utterly changed the world before us if through some alteration in our organism the senses only responded to ultra red rays, or if we acquired the power to see the ultra violet rays. There is a profound truth in the old Indian saying that to demons the Ganges appears as fire, to men as water, and to devas or dwellers in the radiant worlds as *amrita* or celestial drink.

Dependent on contact is sensation, which is either pleasant, unpleasant or neutral, and this is true of every form of life from the amoeba which is susceptible to mere irritability up to humanity with its multifarious activities and infinitely graded shades of feeling. Since every form of life desires pleasant sensations, craving is dependent on sensation.

As we have craving we seek to grasp what we crave, therefore, dependent on craving is grasping, which is four-fold, grasping of desires, grasping of views, grasping of rite and ceremony, grasping of ideas about the self, i.e., the egotistic desire for an unchanging "self" although the self is changing at every thought, for each thought modifies our mind complexes a little and our ruling passion will so modify us that after the course of years we are almost unrecognizable to those who knew us in earlier life.

"Dependent on grasping is becoming." This short sentence condenses the whole mighty doctrine of karma, or action, "Becoming is of three kinds, in the worlds of desire, the worlds of form, and the formless worlds.

On account of becoming is birth old age, sickness, death, sorrow, lamentation and despair."

In Buddhist philosophy life is always spoken of not as existence, but dynamically as "becoming", (Pāli, *bhava*)

"Strictly speaking," wrote Buddhaghosha, "a living being persists only so long as a thought."

Each thought passes through three stages; in Pāli called "uppāda, ṭhiti, and bhanga," that is, commencement, full development, and conclusion, after which it sinks back into the stream of becoming, and such becoming is modified in a greater or lesser degree thereby, so that what we call ourselves become, in course of time, so modified as to be unrecognizable. A little reflection will show us that every human being passes through many stages in the course of one life, first the embryo, then the infant, next the child, then the youth and so on until extreme old age.

Looking at a very old man one often finds it hard to believe that he was ever a child or a youth, and yet his progress from these states was natural and gradual, so gradual as hardly to be perceptible to himself: so the difference between that stream of karmic energy which is called conventionally "I" and that stream a thousand years hence, vast and unfathomable though it seems, is in reality the unbroken consecutive result of numberless thoughts, words and deeds which have been done in the interim.

Karma is not a network of deeds woven around an unchanging *"atta"* or "soul." our deeds are ourselves and we are changing them from moment to moment. So it was said by the Buddha, "he should reflect, my deed is my possession, my deed is my inheritance, my deed is the source from which I sprang, my deed is my kinsman, my deed is my refuge, the deed which I shall do, be it righteous or sinful, that is my inheritance, that shall I become."

As we saw in the Nidāna chain, on grasping is dependent becoming, on becoming birth etc.

We must avoid thinking of becoming as a train of entities giving rise one to another like the substantial forms of scholastic philosophy, the stream of karma is unbroken like the flow of a river, and just as surely as a falling stone will find a resting place or a broadcast on a certain wave length will reach all places within its radius so surely will the rebirth of karmic energy take place in that sphere, in that condition to which it is "tuned in."

In short, the universe is an infinite web, which living beings are weaving from moment to moment, and each moment there is done some action which modifies perhaps to an infinitesimal degree the whole.

We will consider the functioning and varieties of karma in more detail in our next section:

> "Tangle within, without, lo! in the toils
> Entangled is the race of sentient beings
> Hence would I ask thee, Gotama, of this
> Who is't can from this tangle disembroil?"

So asked an enquirer of the Buddha, whose function it is to lead all beings to the state of Enlightenment.

Bound by Karma beings are ever faring on, "hence the round of rebirth is called samsāra," literally ,"going around", sometimes rising to glorious sunlit heights, again sinking into the lower depths, but such faring on is ever without end or aim.

This is specially perceptible in the animal plane. Many species of animals have arisen and perished on our planet, and yet there appears to have been no object for their existence, unless we assume that what Bergson calls l'elan vital is forever experimenting and having found those particular lines of development were blind alleys abandoned them.

Even in human affairs there is this same tendency to meaningless repetition, empires rise and fall, war follows peace and peace again succeeds war, so that if we could see in a panorama the whole history of mankind, we should exclaim, "to what end this oft repeated story of struggle and suffering!"

Now the Buddha, in whom "has risen the Eye, risen the Understanding," leads all beings on and away to the eternal peace of Nirvana. This brings us to the consideration of the fourth fundamental of Buddhism, "eternal is Nirvana." Probably no other doctrine of Buddhism has been more misunderstood than Nirvana. It is often defined by western writers as "annihilation of the soul!"

Etymologically Nirvana means a "blowing out," like a flame. "I teach", said the Buddha, "the annihilation of those conditions of the heart that are evil and not good." "When the threefold fires of ignorance, lust and hatred are extinguished, then is Nirvana gained."

The Buddha was therefore fully and truly in the state of Nirvana, when He gained Enlightenment beneath the Bodhi Tree, although He still bore His material body for the sake of living beings; hence, His state was called Upādisesa Nirvana, that is to say, "Nirvana with a remnant," viz. the body, but when at length at Kusinara He laid aside His material form, He had gained, "Anupādisesa Nirvana," that is, "Nirvana without a remnant."

In the first stages, the Buddha bore His human form for the sake of teaching living beings; just as a wind picks up dust and fallen leaves and whirls them around in an eddy, thereby imparting to them a momentary form which might appear permanent to intelligences whose time concept differs from ours, but the form dissolves when the wind passes on. Hence the Buddha on abandoning the body is

no longer visible to living beings, but His influence abides, He may be said to be everywhere as in a higher dimension, He is unfathomable like the great ocean, as the Theri Khema finely put it.

As the final Nirvana is unique, all comparisons must be inadequate, for our present minds cannot grasp the ultimate, if they could, it would not be the ultimate.

The Buddha has said, "There exists a realm wherein is neither earth nor water, neither flame nor air, neither the vast ether nor the infinite of thought, neither utter void nor the co-existence of cognition and non-cognition is there, neither this world nor another, neither sun nor moon. That I declare, unto you is neither becoming, nor yet passing away—neither life nor death nor being born, unlocalised, unchanging and uncaused—that is the end of suffering." "There is an unborn, unoriginated, uncreated, unformed; Were there not this unborn, unoriginated, uncreated, unformed, there would be no escape from the world of the born, originated, created, formed, therefore is there escape from the born, the originated, the created, the formed."

Modern science perhaps affords some analogy.

The electrons and protons which are the substrate of matter have been compared to holes in the ether; therefore the world of the formed is really a negation; the unformed which is Nirvana, is the true immortal state, the positive reality.

We quote from the "Questions of King Milinda."

"This principle of Nirvana, O king, with its fulness of peace and blessedness—Is. Whoso in all ways directs his life aright he realizes this principle through his wisdom and becomes master of it, even as a pupil by perfect understanding and by attention to the instruction of his teacher might master any craft. And if thou askest: "What are the signs

of Nirvana?" I answer: Freedom from danger and distress, confidence, peace, quietude, happiness, blessedness, delicacy, purity, spiritual refreshment."

"The Questions of King Milinda" contains many beautiful similies to illustrate the nature of Nirvana, but the passage is too long for insertion here, and should be read in the original work.

In concluding this section we will point out a not uncommon error.

Many suppose the Buddhist Nirvana to be identical with the Vedantic "Moksha" i.e. "Release." This idea is entirely a mistake, for the Vedantic release is the reabsorbtion of the individual "soul" by the Great Soul from which it originally emanated, that is to say, it is no certain deliverance, having been emanated once it may be again after reabsorbtion emanate, therefore it is only one form of samsāra. Buddhist Nirvana is a state which no man has previously enjoyed, and which once gained, is gained forever.

(To be continued).

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They make no lamentation o'er the past,
They yearn not after that which is not come,
By what now is do they maintain themselves;
Hence comes it that they look serene of hue.
By yearning after that which is not come,
By making lamentation o'er the past,
Hence comes it that the foolish wither up
E'en as a tender reed by sickle shorn.

Devatā Samyutta.

THE SECRET OF VIBRATIONS

By Josiah Oldfield.

Sufficient attention has not, I think, been given to the great subject of vibrations, with which the whole problem of Life on the earth planet, and on other planets, is essentially connected.

Professor Bose has perhaps done more than anyone in this generation to call attention to the life-vibrations that are going on in every plant and in every tree.

All the philosophical investigations connected with Life, whether animal or human, sooner or later, come up also against this problem of vibrations.

Physicists who deal with the ulterior definitions of such things as electricity, visible and invisible waves in the ether, again find themselves discussing the problems of vibrations. However this subject is considered, the more the evidence tends to prove that all manifestations of Life are connected with variations in vibrations.

The latest discoveries in wireless bring forward in a concrete form the method by which one personality can communicate through a more or less unlimited space with another personality, so long as they can control some of the vibratory machinery, which is always ready for service in etheric space.

We have learnt that it would have been just as easy, for example, for Isaac in Palestine to have communicated with his lost son, Joseph, in Egypt, as it is to-day for the wirelss to call upon, "John Smith, fishing off the Dogger

Bank, to come home to his mother, who is seriously ill in hospital in Liverpool."

The earth possessed the same treasures then as it does now. What the Persians called, "The Spirit of the Lamp," was ready to be obedient to the behests of his master as he is to-day.

Why, then, did Isaac and his family have to travel days and days of journeying through desert trackless paths to get a message from Egypt to Jerusalem which we can get to-day in half-a-minute?

The answer to these questions is that Man had not then learnt the secret of harmonious vibrations.

There is a machine to send out a certain length wave.

There is a receiver which will receive that length and that length wave only.

Why Isaac could not communicate with Joseph was that he had not the intelligence to control, to direct, and to select, or to harmonise the vibrations which were proceeding from one part of the world to another.

If Isaac had been sending out search messages day after day, week after week, and though these messages would have been playing round Pharaoh's palace, yet Joseph would have been unable to hear them, unless he was able to what is called "tune in" to the particular length vibrational waves.

It appears then that the question of contact with messages from the unseen is largely one of receptional selection of the right vibration.

I think we may assume from all the records of all times that there is going on in this planet of ours a continuous series of messages directed to the human race for their guidance, for their help, and for their illumination.

Occasionally, and very rarely, there are human souls that are in tune with these vibrations, with the result that they receive, and are able to proclaim to the world, startling and previously unknown truths.

Take, for example, a few words of Jesus, "It is more blessed to give than to receive." This is a message which had never apparently been received by Palestine before, and was contrary to all the previous teaching there, which was founded upon a form of justice which said, "An eye for an eye, and a tooth for a tooth."

We wonder at times how, and in what way, men possess the "spirit of inspiration," as it is called, but scientifically this can be reduced into the solution of the problem as to how the human may be so fitted as to possess the necessary receptive power, and selective capacity, for receiving ultra-material messages.

The moment we have any form of belief that there are higher powers in the universe than our own, and that there are greater spiritual beings in the world than the human, then we may well ask ourselves what is the best way by which the human can get into touch with the superhuman.

All progress, throughout creation, is largely by means of the helping hand, or the helping example, of the superior to the inferior.

We then who claim that we are at the top of material entities in this world, must not be satisfied to stop there, but must try earnestly, patiently, and often painfully, to get into harmonious relations with superior entities outside this world.

I would only suggest one way of many necessary steps by which the individual who is suitable may prepare him-

self and become more fitted to be attuned to receive extra-material vibrational messages.

Throughout the whole history of religious life in the world, it has been recognised that killing, slaughtering, and eating the dead bodies of the slain, is a form of link with the lower powers, and shuts off the human beings from contact with the higher powers.

It has been recognised through all the historical line of saints that the body and mind and limb entity which wants to be attuned to higher vibrations must live entirely upon the creative form of life which have been called "the kindly fruits of the earth."

In the second book of Esdras, there is laid down the first lesson for the neophyte who by previous preparation has become ready to desire communion with the angelic spheres.

I quote the directions therein given:—"Go into a field of flowers where no house is builded, and eat only the flowers of the field.

Taste no flesh, drink no wine, but eat flowers only, and pray unto the Host continually, then will I come and talk with thee."

This illustration is only one example of a universal law, laid down by every inspired religion, namely, that all abstinence must be abstinence from flesh food, and that fasting from everything which results from the destruction of life, is a preliminary preparation for participation in religious mysteries.



THE COMING EPOCH

By T. L. VASWANI

Good-will binds and builds. Hate-vibrations break. Put water, honey, or milk in the cut-glass. It stands beautifully. Put poison in it: it breaks.

Man has not yet attained to Manhood. Politics have bungled. Freedom is more than political freedom. Party conflicts imperil political programmes. And programmes can do little without men inspired by an ideal of social betterment. A *new spirit* is needed, not merely *a new political machinery.*

A new civilisation must be built in the minds and hearts of the young. It will not be built without these two essential conditions:—(1) pursuit of truth, and (2) use of the earth and nature-powers discovered by science for humanisation of life.

Mind-force and nature-forces have, so far, engaged the attention of the modern man. He must advance a step further. Brain and science have not been rightly used; and we have made of the Plan of Life a sorry scheme. Hence the cruel complications of current civilisation. Man must draw upon a mightier force. It is named *atma-shakti* by the Rishis of India. It awakens good will, sympathy, co-operation in the service of the Ideal. Without it you cannot build a New Society. Knowledge and sympathy are curative. There is a nobility in human instincts that responds to the call of the spirit. Only let the human instincts be drawn out. And the drawing power is Education.

The sin of Greek civilisation was slavery of almost half the people. Greek patriotism was that of a 'privileged' class, and carried within it the seed of its death. The sin of Roman civilisation was imperialism. It rested on military force and so, inevitably crumbled to its fall. The sin of modern civilisation is unethical industrialism which inevitably results in slavery of the poor. The age we live in is an age of machinery. Machinery brings factory system. This, doubtless, means, production on a large scale and much wealth. But this "wealth" is but another form of inequality, inequality of possession. Hence the deep unrest of to-day. Much wealth is produced, but it is not ethically distributed; it is not shared with the multitudes. A Brotherly Civilisation alone can endure and expand. For it alone is a healthy organism. Class-rule and mass slavery are symptoms of disease.

The coming epoch cannot be led by a Cromwell. Nor by a Napoleon. The coming epoch belongs to the Spirit of Krishna, Buddha, Christ. The deepest in the Universe must be interpreted in terms not of brute force but of truth and love.

How long will the nations wander in the night? Wander in *avidya*? How long will they continue to be harsh to the poor and humble?

In the last Great War, a German airmen bombed a French hospital camp. One of the French airmen bombed a German hospital camp. One of the airmen crashed was wounded and carried into the French hospital. A French nurse asked him why he took part in the raid ; he laughed and said:—"Where there's a light, there is life. We are out to destroy all life." Some hours later he heard the sound of an aeroplane coming to bomb the hospital. He

crawled under his cot and died of terror. Here is a picture of current civilisation: *"We are out to destroy all life."*

Europe has, today, over a million more soldiers than she had before the War. Are things drifting towards another world-war? Will India be over-taken by chaos? The peasant may yet save us,—the peasant, *not* the politican. The New Civilisation must be essentially simple and spiritual.

∴

Righteous his act who, though he live by scraps
Gleaned here and there, though he maintain a wife,
Yet from his scanty store finds gift to give.
Of thousand donors hundred thousand (gifts)
Are not in value equal to his mite.

Devata Sanyutta.

GREATEST APOSTLE OF TRUTH AND SPIRITUALITY

The 2533rd anniversary of the great renunciation and the 2527th anniversay of the first preaching of Lord Buddha were duly solemnised on 12th July at Mahabodhi Society Hall under the presidentship of Maharaja Sir Manmath Nath Roy Chowdhury Bahadur of Santosh.

President's Speech.

While paying his homage to the sacred memory of Lord Buddha, the Maharaja of Santosh said that his mind would, through endless tune, continue to be hallowed by the lustre of the sacred memory of one who was verily the soul of the age he lived in. Through eternity, continued the speaker, it would continue to inspire the people and for that matter, all peoples of the world would fix their gaze upon the beacon light of the greatest apostle of truth and spirituality, one who was born in sacred Hindusthan to consecrate humanity, one who not only lighted its soul but thrilled it through and through with divine joy. It would, said the speaker, continue to rouse the sleeping nations of this world from morbid stupor to take the fullest possible advantage of that flood light which was capable of removing the darkness from the obscurest corner of human knowledge.

Some 2527 years ago on this very Full-Moon day Lord Buddha, after attainment of enlightenment at Buddha Gaya, preached his first sermon indicating the surest and only path which would lead humanity to emancipation. The idea denoted not peaceful rest but motion which was

the symbol of life, thought and of action in our every day life. Verily the sublime India of the past must remain sublime by rushing forth in motion for the good of humanity. According to the speaker it meant to remove the stagnation of every description and pointed towards a whirlwind of action in which humanity was to be epitomised and its total knowledge codified. The annual celebration, continued the speaker, would, therefore, make it impossible for the present day world steeped in gross materialism to forget that India was still the home of the spiritually minded.

Continuing the speaker said that Lord Buddha was sublime, he could sour high and look upon the universe as one. As such his sermons were capable of permeating the un-kind warring nations of the world with sweetness and light. They would surely help them to stand above scrouples, pitfalls and shortcomings. They are the common property of humanity and constitute that tie which binds together the different peoples of the world as a great family, commonly known as the human race.

Advice to Youth

In conclusion the speaker appealed fervently to the youth of Bengal to get themselves into real touch with all that was noble and sublime in Buddhism and draw wisdom from the lofty teachings of Lord Buddha.

The speaker sounded a note of warning to them against the baneful sway of materialism which was inducing a section of the flower of our race to create around them an environment inconsistent with the Aryan civilisation which was born in India to lead the world to enlightenment. The solidarity of our people had yet to come and it could come only when the youth of the land, in whose hands the future

of the country lay, build up character through spiritual development and moral progress. Deeper insight into the sipritual life would bring to them that soul-force, that mental vigour, that intellectual acuteness which would enable them to find out unity in variety—harmony in discordant tunes, evolve order out of the chaos and illumine the common life of the country.

Dr. Kalidas Nag, in the course of his speech, expressed his deepest regret that the nation which produced Lord Buddha for whom all the world had such a great respect, should remain under constant humility and grim serfdom.

What Lord Buddha had in view and what made him so divine was, according to the speaker, not an idea to acquire knowledge only but to acquire knowledge and truth in order to relieve the suffering humanity from endless worldly sorrows and tribulations. This brought Lord Buddha in touch with the suffering people around him and his mission, so sublime and pure, was realised through his service to these helpless people.

Miss Surama Mitra, in a lucid and exhaustive speech, dwelt upon the doctrine of Lord Buddha, his attainment of truth through renunciation and his love for the suffering humanity.

Dr. Surendra Nath Das Gupta, Sjkta. Hemalata Devi, and Sj. Kamal Mukherjee also addressed the meeting.

Advance, Calcutta.

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Goodwill, and wisdom, mind by method trained,
The highest conduct on good morals based:—
This maketh mortals pure, not rank nor wealth.

Devata Sunyutta.

NATURE OF CONSCIOUSNESS, HOW WRONG VIEW OR SAKKAYADITTHI ARISES

By Maung Ba

Ordinary Sense-Consciousness arises whenever a Sense-object presents itself to an observer. This uprising of consciousness is the result of the concerted action or concordance of two things. In the case of consciousness by eyesight, the two things are:---

(1) The eye, consisting of the eye lens, the cornea with the optical nerves attached to it (Cakkhu).

(2) The image of the external object formed on the retina, the sensitive part of the eye (Cakkhu pasâda).

Owing to the impingement (paṭicca) of the visual image (rūpārammanaṁ) on the retina of the eye (cakkhu), there arises eye-consciousness or consciousness by eyesight (cakkhu-viññānaṁ). "Cakkhuṁca paṭicca rūpeca uppajjati cakkhu-viññānaṁ).

By the concerted action of these three, viz, the eye, the image and the eye-consciousness, there arises the corresponding Sense-impression or sense-contact* (phasso) "Tinnaṁ sigati phasso."

Because of the arising of Sense-contact or Sense-impression (phasso), there arises Sense-feeling (Vedanā).

Because of the arising of sense-feeling (vedanā) there arises craving (tanhā).

Because of the arising of craving (tanhā) there arises attachment (upādāna).

Because of the arising of attachment (upādāna) there arises action-process (bhavo).

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* Phasso is more than mere contact ; it conveys the idea of fusion, coalescence.

Because of the arising of action process (bhava) there arises the birth or becoming of Sense-gratification (jāti).

Because of the birth or becoming of sense-gratification (jāti), there follows the gradual fading or dissipation and complete obliteration of Sense gratification accompanied by Sorrow.

Thus at the presentation of an object into the field of vision of a *puthujjana* (worldly man) observer, the whole chain of *paṭiccasamuppāda* comes into play, ending in Sorrow. This arises from a wrong notion of things due to Ignorance (avijjā) and avijjā prevails throughout.

The *puthujjana* observer takes what are really mere Sense-impressions to be real facts of life, real objects believed to have been directly seen by him whereas what was really seen is only the image and that by eye-consciousness alone. The different steps or links in this Law of Simultaneous Dependent origination show the relations between one thought and another, the simultaneity of their uprising and their inter-dependence, just as the arising of a candle flame and that of the light of the flame are simultaneous, and inter-dependent. Each thought moment or factor of the whole process is overshadowed by avijjā, Ignorance.

If it were not for the fact that a phenomenon occurs due to the presentation of the object in the field of vision (or other Sense-fields) of the observer, the object has virtually no existence as far as the observer is concerned. Unless there is a phenomenal occurrence or phenomenon, there will be no consciousness of the phenomenal object. Take the case of a distant star, which is so far away from us that it takes a thousand years for its light to reach us. Let us take the waves of light which started from the star a thousand years ago and suppose the star has been destroyed

since then and is not in existence today. However, the image of the star will yet appear on the retina of our eye today and we shall still see the star; but the truth of the matter is, it is only in our imagination we are conscious of the fact of the star being still in the sky today although it is not in reality there now, as it has been destroyed and the star that we see today is a mere image, a mere figment of the brain.

Our consciousness of external objects arises in this way. The impingement of the image of the object on the retina of the eye results in the uprising of a Sense-perception, that of eye-consciousness. At this stage there comes into play the specific sense of sight or visual sensation (cakkhu-viññānaṁ) when the observer sees a certain object, its mere outward appearance. As a matter of fact what is seen at this stage is only the image of the object that appears on the retina of the eye. Then there arises apperception or full cognition (mano-viññānaṁ). At this stage the observer interpretes the sensory impression in the light of his past experience and fully appreciates the objective significance of it. Here memory of the past experience arises, which calls forth the creative faculty, giving to the object (which is believed to be exactly what the observer actually sees) all sorts of attributes pleasant or unpleasant, desirable or undsirable, according as it is good or bad, judged by the standard of his past experience.

It will therefore be seen that consciousness arising from seeing an object when it is presented to the eye, is in two stages or of two degrees; cakkhu-viññānaṁ and mano-viññānaṁ; the second. manoviññānaṁ being indirect and round about. Realization of the object in all its details as it appears when it is apperceived or cognized, is only the result of the creative faculty of the mind of the observer.

The qualities (form, figure, shape and colour giving rise to its appearance, together with all other derivatives) attributed to the object, are the result of what imagination has created and therefore a mere figment of the brain (anatta).

It is not then any volition from within us that goes out to seize upon and grasp the truths from the outside world, but the phenomena are, as it were, forcing their way into our consciousness. As for the physical objects in the outside world, they are real, but not as one sees them. Each physical object is in reality only an aggregation of the four mahābhūtas, the Four Primary Elements, Paṭhavī (Tanjibility), Tejo (Thermal Energy, producing heat and cold) Āpo (cohesion), and (Vāyo) motion. Its appearances and forms and attributes are not its own. They are only derivatives (upādārūpā).

Paṭiccasamuppāda *i.e.,* the arising of phenomena in conformity with the prevalence of suitable conditions, is intended by Buddha to show that owing to Ignorance, wrong notions arise which cause Sorrow and Suffering. The External World of Physics has a reflection in the world of senses, but to a puthujjana, steeped in Ignorance, the World of sense is not realized as such. He believes it to be real, and he believes that the World is in reality as it appears to him. This is an Illusion, which leads him to sorrow, for in truth what he considers to be real, substantial and permanent proves to be unreal, a mere shadow or phantom, and subject to change. (Anatta). This deals with the phenomenal world, the World of Senses. Everything however is not a mere phantom, a mere shadow or merely Idea. Underlying the phenomenal, there is the real. What appears to the observer as a man or a woman is merely phenomenal, but underlying this phenomenon of a man or a woman, there exist the real, which consists of the aggre-

gates of the Four mahabhūtas, which are not directly perceptible to the senses except as a reflection, a reflected image, and combined with this, there is also the True Viññānaṁ (Viññānaṁ majjhe) a semblance of which is the Ordinary Consciousness (Viññānakkhando). The Combination of True Viññānaṁ and Four mahā-bhuta aggregate, which constitutes a normal living being, undergoes Becoming and Ceasing (Udaya, Vaya), but with the exception of the Arahat, neither the *puthujjana* nor the Seven Sekhas (those who have gained the path and Fruition towards Emancipation) are directly aware of it. Thus a *puthujjana* steeped in Ignorance (avijjā) and swayed by craving (Tanhā) is imbued with the wrong notion of things, living and non-living. He mistakes the shadow for the object. He has a mistaken notion of what he only sees as a Form or Image for the Real Living Object.

"Rūpaṁ attato Samanupassati.
Vedanaṁ attato Samanupassati.
Saññaṁ attato Samanupassati.
Sankhāre attato Samanupassati.
Viññānaṁ attato Samanupassati.

This constitutes "Sakkāyadiṭṭhi," Wrong View of Sakkāya, the image for the individual. It expresses and specifies the Wrong View of Rūpakkhando, Vedanākkhando, Saññāk-khando, Sankhārakkhando and Viññānakkhando *i.e.,* the Rupakkhando and Nāmakkhando or the Form and Name or Physico-psychical combination, mistaking them for the Atta, the Individual of the Living Being. Thus a correct view of what Atta is, what the Individual of the Living being is, constitutes Sammâdiṭṭhi. It is the realization of

the True Viññānaṁ, Viññānaṁ majjhe and the Four Mahabhuta aggregate. "Na maṁ eko anto rūpaṁ dutiyo anto Viññānaṁ majjhe." So says Buddha, in Culla-niddesa. The True Viññānam is Infinite, the Infinite mind, whereas the Nāmaṁ and Rūpaṁ, which constitutes Nāmarūpaṁ, is finite.

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When life-lust, when becoming is no more,
When mind that marks and works by sense is dead,
When feeling's turmoil ceases, laid to rest:—
I know, O friend, that thus, to them that live,
Deliverance, freedom, and detachment come.

Devata Sanyutta.

THOUGHTS CURRENT AND UNCURRENT

By Wayfarer.

More Food for Gunpowder: Sixty Italian Bishops and 2000 priests were received by Signor Mussolini, who asked them to help him in his "more babies" campaign to enable him to establish the second Roman Empire. The Duce's own bodyguard saluted the ecclesiastics with drawn daggers lifted on high. He asked the priests to co-operate with him in restoring Rome's past glory by urging their parishioners to bring forth more children. He said: "It is the duty of Italy, a Catholic nation, to be a bulwark of Christian civilisation by her intrinsic strength and by her high birth-rate." This appeal was made to a priesthood vowed to celebacy. When the Duce said that he was sure that he could rely on them to help Italians grow and multiply, the priests whom he addressed shouted "Yes, yes," and broke into applause.

Christianity and Freedom of Thought: Unitarianism is a form of Christianity which is in general agreement with monotheistic ideas. But the majority of the Churches deny its claim to call itself Christian as it denies the divinity of Christ. In his presidential address on the relation between freedom of thought and Christianity, delivered a short time ago to the Assembly of Unitarians and Free Christians in Leeds, Dr. R. F. Rattray made some important observations. He pointed out that the main contentions of orthodox Christianity were maintained in spite of the fact expressed by so good an orthodox Christian as Dr. Edwyn Bevan: "In the case of the earliest Gospel what we have

is only what St. Mark recollected, of what St. Peter recollected, of what Jesus had said some 38 years before St. Peter's death, and that translated from Aramaic into Greek, so that it is absurd, apart from the Church's judgment, to press every clause or every sentence in the words attributed to Jesus as if they had been taken down by phonograph or by shorthand."

Freedom of thought, said Dr. Rattray, was not yet adequately attained in organized religion. It had been gradually and reluctantly extended, largely under pressure of scientific and historical truths and the influence of literature. Religion was still publicly identified with orthodox Christianity, and the central life of its community suffered calamitously, being either, where it was publicly identified with religion hampered with creeds, at variance with knowledge, or else divorced from conscious recognition of religion.

Yet the open-mindedness which, in the United States, allowed Unitarians to preach university sermons and serve as university professors of theology was utterly beyond the British.

Theological schools, Dr. Rattray further stated, were not schools for the genuine unbiased study of religion. They started with the presumption that religion came by an arbitrary revelation on the part of God, that the study of the Bible was theology and that all other religion was "comparative religion" or philosophy of religion. "I can testify myself," added Dr. Rattray, "that because I have sought a true doctrine to take the place of the obsolete creationism I am held not to be a theologian."

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BOOK REVIEWS

Ceylon Daily News Vesak Number, $\frac{2482}{1938}$, *Lake House, Colombo. Price Rs. 1/4/-.*

It is with much eagerness that we turned to this journal for such fine printing, illustrations and get-up are not often seen in Ceylon or India. The articles are also exceedingly interesting and at least two or three of them possess permanent value. Professor Radhakrishnan's "Ethics of the Buddha" is a valuable contribution and "Buddhism in Germany" by Upasaka W. Persian gives us extremely useful information. We are sure that, although the fact that Germany has taken the lead in Europe in interpreting Oriental Culture and Philosophy is generally known, not many of us know that Richard Wagner himself was an apostle of the Indian doctrine of deliverance. Upasaka Persian quotes a letter in which he is said to have written in 1859, "You know, how instinctively I have become a Buddhist". There are also other facts of almost equal interest in this highly knowledgeable article. There is no doubt that a history of Buddhism in the nineteenth century and after will have to include a long chapter on Buddhism in Germany and Upasaka Persian's work will then prove most useful. Other articles in the journal worth reading are *Asoka's System of Imperial Government* by Professor Radhakumud Mookerji, *Buddhist Origin of Christian Tales* by H. G. Rawlinson and *The Light of the Universe* by the Ven. Siri Vajiranana Maha Nayaka Thera. We may add that the Number would have been better without the light-hearted story by Mr. George Keyt.

About the article to which the pride of place has been accorded in this Journal we have to offer some remarks that

are less flattering. This is really not an article but the address in Bengali delivered by Rabindra Nath Tagore in the Calcutta Vihara and rendered in English by the present reviewer for the Maha-Bodhi Journal. It would have been courteous on the part of the Editorial Board to acknowledge its indebtedness to the Maha-Bodhi Journal when publishing it in the Vesak Number of the Ceylon Daily News. Copies of the Vesak Number may be ordered through the Maha-Bodhi Book Agency, 4A, College Square, Calcutta.

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New Indian Antiquary, Vol. I, Nos. 1 and 2, Karnatak Publishing House, Bombay.

This is a new and highly scientific monthly Edited by S. N. Katre, M.A., Ph.D. and P. K. Gode, M.A. It is devoted to research in Archæology, Arts, Ethnology, Linguistics, Literature etc. It takes the place of the former "Indian Antiquary" which ceased publication several years ago.

The opening article, "The Buddhist Tantric (Sanskrit) Literature of Bengal" by S. K. De is a lengthy one, but very interesting and instructive. He says, "Bengal has been pre-eminently a land of Buddhism." He regrets "the extremely inadequate knowledge of Buddhist Tantra" and later adds that "all Tantric works of the higher class present their mystical doctrines in an equally mystic language."

He speaks of Chandragomin, the grammarian, not to be confused with Tantric Chandra-gomin, who is credited with thirty-six tantric texts.

The next important Mahayana scholar is Silabhadra of Nalanda, the teacher and friend of Hiuen Tsang.

There were two writers of the name of Jatari, of whom the younger was a Buddhist Tantric sage of Bengal. The article presents some thoughtful reading and proves a studied investigation on the part of the writer.

In "Southern India, Arabia and Africa," K. A. Nilkanta Sastri explains the racial connection between the peoples of these countries.

In "Schopenhauer and India" Heinrich Zimmer tells us that every time when the spiritual grows powerless, the strength of the Titans gains force and dominion. Has not this reference to our own time?

Other articles in the April Number are "Paramarthasara," by S. S. Sastri, "A Hallmark of Man and of Religion," by Mr. Rhys Davids.

New Indian Antiquary May Number is no less instructive and interesting than its predecessor.

It commences with a lengthy article, "Notes on the Katha Upanished," by Ananda K. Coomaraswamy.

"Echo-words in Toda" by M. B. Emeneau, is a very scholarly article and requires considerable mental strain to read and understand.

"Sambhaji Angria" 1733-1741, by Surendranath Sen, gives us an interesting page of Indian History.

"A manuscript of the Sthānānga Sutra illustrated in Early Western Indian Style" by Norman Brown, gives us four very interesting illustrations. The first of these shows Mahavira sitting under a triple parasol and waited upon by 4 attendants.

"Buddhism in the Kathaka-Upanisad?" by Helmuth von Glasenapp is interesting reading, laying much stress on the rain simile.

Other articles are "Parallel Passages in Dasavaikalika and Acāranga" by A. M. Chatage, "Purva" by Bhandarkar, Gotra & Pravaras of the Kadambas by Jogendra Chandra Ghose. The Journal is well printed and well got up.

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NOTES AND NEWS

Delhi Vihara.

We are glad to announce that the construction work of the Buddhist Temple in New Delhi has started. The total cost of the Temple including the residential section will come to about Rs. 20,000/-. The ever generous Seth Jugol Kishore Birla is bearing the whole cost and we cannot be sufficiently thankful to him. Inspite of the heavy expenses he has to meet in connection with his other activities, he has taken up this work on account of his great love for Buddhism. The readers will remember that the foundation stone of the Vihara was laid by Mr. K. Yonezawa, the Consul General for Japan, on the 31st October, 1936. The General Secretary has just returned from a visit to Delhi to inspect the work. The Vihara is expected to be complete by the end of this year.

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Maha Bodhi Vidyalaya Building, Sarnath.

We are also glad to announce the commencement of the Maha Bodhi Vidyalaya building at Sarnath to accommodate our various educational institutions at the sacred place. At present it is proposed to erect only seven to ten rooms as the Society is unable to find the necessary money to complete the whole building. As the rooms are large, the cost of building seven rooms will come to Rs. 15,000/- but in view of the importance of the work we hope the Buddhists of the world will not find this too big a sum to contribute. The building has to be completed within a year, so we appeal to the generous sympathisers of our work at Sarnath all over the world to send their donations as

soon as possible. The cost of erecting a single room will be about Rs. 1800/-. Will not ten Buddhists come forward to build one room each? Sarnath is rapidly growing into a centre of great activity and we feel sure that there are many Buddhists who would like to have their names associated with the sacred place. This is a splendid opportunity which has come, after many centuries, for them to do this. The names of the donors of the rooms would be inscribed on marble and fixed in front of the respective rooms.

The General Secretary of the Society discussed the work with the members of the Penang Buddhist Association during his recent visit to Penang and we expect that the Association will agree to bear the cost of building a few rooms. All contributions should be sent to the General Secretary, Maha Bodhi Society, Sarnath, Benares.

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Concession Tickets for Ceylon Pilgrims.

After several years' efforts the East Indian Railway has, at our request, come to an agreement with the different Railways to give concession tickets to Buddhist pilgrims coming from Ceylon to visit the sacred places in India. The pilgrims will now have the opportunity of visiting all the important sacred places in India for a small sum of money which many can afford, and we are sure they will appreciate the efforts of the Society which have brought about this happy arrangement. The tickets will be available for parties of ten or more during the whole of the winter. We hope the Buddhists of Ceylon will now avail themselves of these concessions. Efforts are still being made to get the concessions extended to Burma and other countries.

Archaeology and Buddhist Sacred Places.

We draw the attention of our readers to the important article on the above subject from the pen of our former Acting Secretary, Mr. P. P. Siriwardene. The question raised in the article has interest not only to Ceylon but to India as well where there are innumerable Buddhist monuments. While there is a vigilant Buddhist public in Ceylon to point out any desecration of the images etc., in the Island, in India, such acts pass unnoticed as the number of Buddhists is too small. Reports have come to us of images used for grinding spices and for many other questionable purposes. Under the peculiar circumstances in India, such acts can only be prevented with the spread of a knowledge of Buddhism. It is, however, possible for the Government of India to put an end to the anomaly of Buddhist shrines remaining in the hands of non-Buddhists, like the famous temple at Buddhagaya. It is surprising how the Government, after spending over a lakh of rupees in repairing the temple, quietly handed it over to the Mahant. Had they given it to the Buddhists who were the rightful persons to manage it, by this time the temple would have been one of the greatest attractions in the world. It is, however, not too late to do justice to the Buddhists. Already in several places temples and mosques have been restored to their rightful custodians and we trust the Government of Behar will not delay in introducing the necessary legislation to create a Buddhist Managing Committee at Buddhagaya.

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Maha Bodhi Free Dispensary at Sarnath.

The above dispensary completes another year of humanitarian work for the people of Sarnath and its

neighbourhood. The following are the figures of patients treated during 1937:—

		Male	Female	
Hindus	...	2010	915	Total 2969.
Mohammedans	...	4	—	
Buddhists	...	38	2	

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The Dharmacakka Festival at Sarnath.

Asarh Purnima is the most auspicious day in the history of Sarnath. It was on this day that the Lord Gautama Buddha, after His great Enlightenment at Buddhagaya, had come up to this holy place and preached his first sermon, known as the Dhamma Cakka Pavattana Sutta, to the five monks. This festival on this purnima day is held in high esteem by every Buddhist.

The day was celebrated with great rejoicings and enthusiasm by the inmates of the Maha Bodhi Society, and the boys and the teachers of the Maha Bodhi Vidyalaya, Sarnath.

Early in the morning a special service was held in the Mulagandhakuti Vihara when the monks recited the original Pali Dhamma Cakka Pavattana Sutta preached by the Buddha.

At 2-30 P.M.. a start was made in the construction of the Maha Bodhi Vidyalaya building.

In the evening at 5 P.M. a meeting was held under the presidentship of Dr. B. L. Atreya M.A., Ph.D., of the Benares Hindu University in the Mulagandhakuti Vihara. Mr. Devapriya Valisinha, General Secretary of the Maha Bodhi Society, welcomed the guests and stressed on the sacredness of the day. Various speakers spoke on the importance and significance of the Dhamma Cakka Pavattana Sutta of whom Rev. Bhikkhu J. Kashyapa, Rev. Dhammananda, Rev. Sumana Vatsyayana and Rev. Maha Thero Warsambodhi are to be noted. The President gave a very learned discourse on the Philosophy of the Buddha. The meeting terminated late at night. In the evening the sacred place was illuminated and a service held by the monks.

FINANCIAL

Statement of Income and Expenditure of the Maha Bodhi Society for the months of Jan., Feb. & Mar., 1938.

INCOME.	Rs.	A.	P.
Sarnath Vihara a/c.			
Charity Box ...	240	14	0
Donations ...	9	2	0
Book Agency a/c.			
Sales V. P. Ps. ...	638	11	6
Sarnath M. B. S. a/c.			
Membership fees ...	36	14	0
Shop rent ...	14	0	0
Train fare ...	15	0	0
Sale of wood etc. ...	1	15	0
Donations ...	89	10	0
M. B. Free School a/c.			
Grant from D. B. ...	40	0	0
Maha Bodhi Vidyalaya a/c.			
Fees	104	4	0
Donations ...	10	0	0
M. K. V. Library a/c.			
Sale of newspaper ...	2	5	0
M. B. Free Dispensary a/c.			
Charity Box ...	31	5	9
Maha Bodhi Journal a/c.			
Subscriptions ...	9	4	0
Dharmaduta a/c.			
Subscriptions ...	7	8	0
Sarnath Institute a/c.			
A. D. Trust ...	300	0	0
A. S. R. Chari ...	15	0	0
Donation ...	10	0	0
Food dues ...	5	0	0
Sarnath Anniversary a/c.			
Refund of caution money	13	2	0
Lumbini a/c.			
Donations ...	185	12	0
carried over ...	1779	11	3

EXPENDITURE.	Rs.	A.	P.
Sarnath Vihara a/c.			
Painting boards ...	30	0	0
Candles, Incense, Polish, etc. ...	29	15	9
Book Agency a/c.			
Books, Cards, Postage	195	7	9
Sarnath M. B. S. a/c.			
Salaries	325	0	0
Rly. fare etc. ...	46	14	0
Building hut ...	7	2	0
Printing ...	4	14	0
Stationery etc. ...	2	0	0
Postage etc. ...	26	2	0
M. B. Free School a/c.			
Salary etc.	144	6	0
Hindi Middle School a/c.			
Salary and help to boys	181	13	0
Maha Bodhi Vidyalaya a/c.			
Salary of staff and help to boy ...	769	6	9
School plan design	200	0	0
M. K. V. Library a/c.			
Newspapers etc. ...	14	14	6
M. K. V. Garden a/c.			
Malies and mot ...	100	4	0
M. B. Free Dispensary a/c.			
Doctor and Compounder ...	105	0	0
Medicine etc. ...	45	13	9
Publication a/c.			
Paper	150	0	0
Dharmaduta a/c.			
Printing	175	0	0
Postage	10	0	6
Sarnath Institute a/c.			
Rly. fare, Books, Soap, stationery, medicine etc. ...	209	10	6
Salaries	32	4	0
Food a/c. ...	553	2	3
Carried over ...	3,359	2	9

Statement of Income and Expenditure of the Maha Bodhi Society for the months of Jan., Feb. & Mar., 1938.—Contd.

INCOME.	Rs.	A.	P.
Brought Forward	1779	11	3
Calcutta M. B. S. a/c.			
Donation ...	84	11	0
Membership fee ...	5	0	0
Dana a/c.	10	0	0
Miscellaneous ...	4	13	6
Charity box ...	36	10	6
House rent ...	139	8	0
Hall rent ...	75	4	3
Barua a/c. ...	47	4	3
Wesak a/c. ...	25	0	0
Dharmadut a/c. ...	4	0	0
Malabar a/c. J. K. Birlaji	300	0	0
M. K. Vihara a/c.	15	0	0
B. G. land a/c. ...	199	8	0
Nautanwa a/c. ...	77	8	0
Book Agency a/c. ...	224	5	6
M. B. J. a/c. ...	523	9	6
Total Rs.	3,551	13	9

EXPENDITURE.	Rs.	A.	P.
Brought Forward	3,359	2	9
Govindaji's a/c. ...	30	0	0
Sripal a/c. ...	33	0	6
Delhi Vihara a/c.			
Rent	10	0	0
Gaya a/c.	7	2	0
Sarnath Dharmasala a/c.	1	9	0
Sarnath Anniversary a/c.			
Band charges in full	5	0	0
Lumbini a/c.			
For building etc. ...	235	0	0
Calcutta M.B.S. a/c.			
Stamp	44	4	0
Charity ...	6	8	0
Miscellaneous ...	50	8	6
Library	8	0	0
Electric bills ...	41	10	0
Telephone bills ...	50	3	0
Gaya a/c.	43	8	6
Sarnath M. B. S. ...	65	0	0
Malabar a/c. sent for mission work ...	200	0	0
Priests a/c. ...	175	9	9
Remington Typewriter ...	32	0	0
B. house a/c. tax ...	20	0	0
Pandit Vidyavinode	20	0	0
Photographs ...	123	4	0
Gaikwar's visit ...	140	15	6
Britania Building Co.	102	0	0
Behari Barua for Train fare ...	8	0	0
Electric repair ...	4	8	0
Binding books ...	4	2	0
Printing letter heads	8	5	0
Burma Trip ...	285	4	6
Salaries	228	0	0
Food a/c.	264	1	9
Book Agency a/c. ...	205	5	9
M. B. J. a/c. ...	934	9	6
Total Rs.	6,246	10	0

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA IN MAY 1892.

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं। देसेथ भिक्खवे धम्मं आदि कल्याणं मज्झे कल्याणं परियोसान कल्याणं साथ्थं सव्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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THE CELESTIAL PLANE AND THE GHOST PLANE

(Translated from the Pāli Vimāna Vatthu and Peta Vatthu)

BY VEN. P. VAJIRAÑĀNA, PH.D. AND

B. L. BROUGHTON, M.A. (OXON.).

(Continued from page 341, July & Aug. Number)

INTRODUCTION.

II.

"THE CELESTIAL PLANE."

As we have previously mentioned, the *Vimāna Vatthu* or "Celestial Plane," and the *Peta Vetthu* or "Ghost Plane," are two books of the Fifth Nikāya of the *Sutta Piṭaka,* the second part of the Buddhist Scriptures.

In order to estimate the place which these books occupy in Buddhist teaching we must understand Buddhist cosmology.

Buddhism classifies the worlds in threefold category, *viz.,* Worlds of Desire, the Worlds of Form and the Formless Worlds. "There are three infinites," wrote Buddhaghosa, "space, the number of worlds, the number of living beings, and the wisdom of Buddha." Each chiliocosm is grouped around a celestial mountain, Meru, which answers to the central sum of astronomy. Each chiliocosm is surrounded by a vast circle of darkness called the Cakkavāla.

In Buddhism, as in science, all things have their rise and fall, they are curved as in a higher space, from the fleeting human thought which goes through its stages of *uppāda, thiti,* and *bhanga* to the chiliocosms themselves which rise, grow, decline and perish through vast stages called Mahā Kalpas, or Great Aeons.

Imagine a mass of rock one mile in length, breadth and height, and let a man come with fine muslin and rub it once in a thousand years, the rock will sooner be worn away by such a process than the years of a Mahā Kalpa come to an end.

When a *kalpa* ends the whole chiliocosm is dissolved either by wind, water, or fire, and by the *karma* of living beings; the universe is re-evolved first as a great eddy, called "the Diamond Wind," then becomes gaseous, next liquid, and finally solid.

There are six *"jātis"* or births *e.g.,* in *niraya,* the animal plane, the ghosts or *petas,* the *asuras* or violent powers, mankind and the *devas* or radiant beings.

Niraya means the state of no progress, and is often very misleadingly rendered "hell" by western writers.

Niraya is actually a degraded, violent and miserable plane into which living beings are sunk by their *karma* and escape from thence is difficult, "because therein there is no living of the righteous life, no living in tranquility, no doing of righteous deeds, but feeding on each other's flesh and preying on the weaker sort prevails."

The animal plane is also a *niraya,* because animals prey upon each other and they cannot attain to any of the paths of saintship. "I might speak for long," said the Buddha, "and not do full justice to the miseries of the animal world." The ghost plane we shall consider more fully in the next section.

The *asuras* are strong violent beings and despite its outward splendour the *asura* world is unhappy because of the ungoverned passions of its denizens.

The plane of mankind is truly the best, for here Buddhas are born and here strong men can struggle and overcome, fighting their way on to enlightenment.

The *deva* worlds are the most delightful planes on account of the lovely sights and sounds, and the length of life.

The first celestial plane is that of the Four Kings, guardians of our world against the violence of the *asuras.*

In the Heaven of the Four Kings one day and night equal fifty years on earth, and the life span of the *devas* is five hundred celestial years.

Next is the Heaven of the Thirty Three, the mighty *Sakka,* Lord of *Devas* and his thirty three coadjutors dwelling in the splendid city of *Alakamanda.*

The mansion of *Sakka* is *Vejayanta,* Palace of Victory, which arose by the power of *Sakka's* merit on his return from his great victory when the *asuras* were cast out of *Sakka's* heaven after a great battle at the beginning of the

kalpa. Everything is radiant and lovely in *Sakka's* world; the sights and sounds of beauty surpass anything we know in our human plane. A day and night in the world of *Sakka* are equal to a hundred years of our world, and the life span of the *devas* is one thousand celestial years.

Above the world of *Sakka* is that of *Yama,* where two hundred years of men are but as a day and night, and the life span of the *devas* is two thousand celestial years.

Next *Tusita,* or world of delight, where a day and night equal four hundred years of men, and the life span is four thousand celestial years.

All *Bodhisattas* before their last birth sojourn in *Tusita* Heaven; from thence Our Lord Gotama Buddha descended to incarnate in the womb of Mahā Mayā Devi, and in *Tusita* now dwells Maitreya, who will be the next Buddha of our world. Above *Tusita* is *Nirmānarati* Heaven. Here beings produce whatever they desire as soon as it is thought of. Here a day and night equal eight hundred years of our world and the life span is eight thousand celestial years. The next plane is *Parinirmānarati,* Heaven where beings enjoy the things produced by others. Here a day and night equal one thousand six hundred years of this world; the life span is sixteen thousand celestial years. This heaven is the limit of the *Kāmaloka,* or world of desire; above is *Rūpa Loka* or World of Form, which corresponds to the four *Jhānas,* so that if any one dies in a state of one of the *jhānas,* he will be immediately born in the Form World appropriate thereto.

The first *Rūpa Loka* corresponds to the First *Jhāna,* the World of Brahma, the abode of the subjects of Brahma, his ministers and of Great Brahma himself who illumines ten thousand worlds with his radiance. Duration of life here is one *Kalpa.*

The second *Rūpa Loka* is equivalent to the Second *Jhāna* and its sub-divisions are *Parittabhā,* "Little Light", *Appamānabhā,* "Infinite Light", *Ābhassarā,* "Light Sonorous", where beings communicate by light instead of speech.

The third *Rūpa Loka,* which is attained from the Third *Jhāna,* has three sub-divisions.

Parittasubhā, Lesser Purity, *Appamānasubhā,* Infinite Purity, *Subhakiṇṇa,* Universal Purity. The fourth *Rūpa Loka* in which those who have gained the Fourth *Jhāna* are reborn has many divisions such as the Cloudless Heaven, the Pure Seeing, the Cool Heaven, and lastly the *Akaniṭṭha,* which is the limit of the worlds of form.

Lastly, are the *Arūpa Lokas* or Formless Worlds where beings are possessed of mind alone, matter does not exist, or according to some authorities it is there only in a very attenuated form.

The Four *Arūpa* Worlds correspond to the Four States of the *Arūpa Jhānas,* Infinite of space, Infinite of Thought, Relativity, the State which transcends Relativity.

Now all these states have one fatal blemish from the Buddhist viewpoint, they are impermanent even though they endure for ages beyond human computation, so that a being now sunk in *Niraya,* the lowest plane, may somewhere in the endless night of time have been a *deva* of *Arūpa Loka*!

Nirvāna alone is everlasting and Buddhism is the one religion that has *Nirvāna.*

When Buddhism is lost *Arūpa Loka* is mistaken for the ultimate, hence we have *Vedānta,* the main school of Hinduism.

When Hinduism is lost there is a further decline into monotheism, and Brahma Deva is regarded as the "creator." At the beginning of the *kalpa* the world of Brahmā evolves

and a being from the Radiant World above either through the end of his life span or exhaustion of merit, descends to the world of Brahma, and there abides for long ages alone.

Then he reflects, "would that other beings might come hither", and other beings from exhaustion of their life span or merit descend from the Radiant World into the presence of Brahma, who thinks, "because I wished for these beings they have appeared, I must be the Creator of all things," and these beings who are less brilliant, powerful and long lived than Brahma think, "this must be the Great Brahma, the Father of All." Then some being deceases from the world of Brahma and is reborn in the world of men. He becomes an ascetic and recalls his immediate previous life in the World of Brahma but the lives before he remembers not, so he reflects, "this is Great Brahma, the Father and Creator."

Hence monotheisms. Children often ask, "who made God?" but only a Buddhist can give the answer!

When monotheism is lost we have polytheism: the *deva* planes of *kāmaloka* are regarded as the ultimate, for none have the merit to rise higher. Lastly among the most degraded men we find only belief in and fear of ghosts for at death most of these people pass to *Peta Loka* or the ghost plane.

Thus Buddhism includes all religions and surpasses all.

The *Vimāna Vatthu* is essentially a layman's book, it does not deal with that ultimate *Nirvāna* which is the goal of the loftiest Buddhist striving but only with the relative good of the *deva* worlds.

There is much practical illustration of the working of *karma* in this book and that feature gives it great value.

Karma is often misunderstood by Europeans, who think of it as mere destiny, but the Buddha taught, "it is not

apposite to say that a man must reap according to his deeds, it is apposite to say that he does reap according to his deeds."

Karma, according to its time of functioning, is immediate, in this life, proximate, bearing fruit in the near future, or remote, functioning in the distant future. In its character *karma* may be weighty or habitual. Habitual *karma* pursues from life to life and may be dormant during several existences and in this way we explain those unexpected traits of character which are called forth by unusual conjunctions of circumstances.

Thus in our work *Revati's* habitual *karma* is meanness and hypocrisy, and when she allows it to develop into active malice against religion and the poor, habitual *karma* becomes weighty and causes her rebirth in the Waste and Downfall.

Reproductive *karma* causes rebirth on a particular plane, supportive *karma* continued existence thereon, thus *Anekavannadeva* in story 82 by reason of devotion to Sumedha Buddha, seven aeons before our Lord was reborn in *Tāvatiṁsa* (Thirty Three) Heaven and by the power of supportive *karma* was reborn there again and again.

Counteractive *karma* is a strong current of good or evil force that deflects the whole of a being's destiny.

This is well shown in the story of the *Caṇḍāla* woman who through a long course of bad habitual *karma* was born as an outcast in a state of degraded poverty, and also by the force of habitual *karma* was destined at death to sink lower into the World of Waste and Downfall. The Buddha seeing this, moved with compassion comes to her and awakens love and adoration in her heart, which sets in motion a counteractive *karma,* so that she escapes the World of Waste and is reborn in the Radiant World, for by taking refuge in the Three Jewels, Buddha, Dhamma and Sangha with a lively faith we

kindle in ourselves those virtues which lead away from an evil birth and bring us safely to a heaven of happiness.

Death Proximate *Karma.*

The last thoughts of the dying are of the utmost importance, since the thought in the closing life determines very strongly the first of the new. The story of *Maṭṭhakuṇḍalī* shows this very clearly.

The youthful son of a man of notorious meanness had never had the chance of doing good deeds, but at the moment of death he revered the Buddha who appeared to him in His glorious luminous form, and by the good Death Proximate *karma* thereby engendered, *Maṭṭhakuṇḍalī* was reborn in the radiant world.

Karma is infinite in its ramifications, and when we reflect on endless space and time we have little cause to wonder at the universe and the varieties of the characters and destinies of living beings. This is strongly brought out in many stories of our book, where the result of good karma is always equal and similar in kind to its cause ; thus, the devout girl who offered a seat covered with a blue cloth to a great Arahan received in the radiant world a celestial chariot of lapis lazuli ; the bestower of a seat covered with a cloth of gold received a golden chariot, the giver of water a celestial lotus pond, etc. In the *deva* world "thoughts are things even more than on the human plane, and when each of these givers made their particular gift, such as the purple covered seat, their supreme desire and their whole thought was concentrated upon that object, hence there arose the equivalent in the deva world, the lapis lazuli or golden chariot.

As regards the character of life in the *deva* worlds, we see that it is delightful ; sights and sounds are everywhere lovely, the happy *devas* and fairies continually pass from

one delight to another, but their lives are not mere rounds of enjoyment, many *devas* act as guardians and protectors of human beings like *Pāyasi* or *Acacia Deva* in Story 34, who is specially appointed by one of the Four Celestial Kings to protect travellers gone astray in the desert.

There is a close interconnection between the human and *deva* worlds ; in fact the welfare of each depends upon the other, for just as we, on our plane, have to repress violence and injustice, so the devas restrain the *asuras,* the fierce lawless powers: therefore the devas rejoice when they see men keeping the Law of Buddha and say triumphantly, "the deva hosts are waxing the *asura* hosts are waning," but if evil prevails among men, the *devas* are grieved, for they reflect, "the *asura* hosts are waxing, the deva hosts are waning," for why? if men follow the Law of Buddha they will be reborn in the deva world but if there is violence and injustice among men more will be born in the *asura* worlds and so evil will be strengthened throughout the universe.

We have shown the importance of the *Vimāna Vatthu* to the faithful Buddhist, what interest has it for the world at large? Taking the book at its face value, we are struck by its great beauty.

To what a world of marvels it introduces us! Further, it should be the most important book in the world, for it deals with a subject in which every human being has the keenest personal interest, viz., what, if anything, follows after death?

The modern western man is apt to doubt any doctrine of survival owing to lack of evidence. Has anyone ever really returned from the beyond? asks the plain man, "where is your heaven, *'devaloka'* or whatever name you call it by?" No man wishes to die and still less, if he is not

abnormal, does he desire utter annihilation, but the critical habit which science has engendered makes any belief in survival vague and shadowy.

Can the *Vimāna Vatthu* help us here? Taking its stories at face value we must say most emphatically, "yes".

The circumstances of the marvels are so well attested. We should never reject anything on *à priori* grounds, but everything should be tested by the rules of evidence.

In the story of *Sirimā*, one of the most striking in the book, *Sirimā* appears as a radiant *devi* in the sky and is recognized by a vast gathering consisting of the Buddha. King Pasenadi and his court together with a great concourse of citizens.

Such evidence as this cannot be ignored.

The story of an apparition vouched for by a group of obscure ignorant fanatics labouring under great emotional stress might well provoke a smile, but suppose an apparition were seen in London, witnessed by the King, the members of the Cabinet and Privy Council, and the professors of the leading British Universities besides a large gathering of citizens of all classes ; would not such a remarkable event focus the attention of the whole world and revolutionize the views of every scientist, for such a prodigy would be beyond cavil or dispute, if human testimony is to be admitted at all.

The most casual perusal of the story of *Sirimā* will show that our imaginary case is an exact modern parallel, and it is only the remoteness in time of the record of this marvel that can make it appear incredible to us.

The only ground on which these stories can be impeached is the question of the date of their compilation.

We are told in the *Vimāna Vatthu* itself that the book was compiled at the First Council along with the other

Scriptures and the First Council was held at *Rājagaha* a month after the death of the Buddha, and none save *Arahans* were admitted. If the non-Buddhist cavils at such an exalted claim for the members of the Council, any fair minded critic will admit that they were at least honest men and possessed of a high order of intelligence.

There is of course the story of the *Acacia Deva* which was not originally included in the *Vimāna Vatthu* as the events therein recorded happened two centuries after the Buddha's time, but we are honestly told that this story was added by the Second Council and they were quite justified in making such an addition for the truth of the story was vouched for by an *Arahan* and it concerns *Payasi,* a contemporary of the Buddha whose conversion and subsequent rebirth as *Acacia Deva* are recorded in the Scriptures, the statements of which are remarkably confirmed by the story in our work.

So we find nothing anachronistic in our book, and as persons forging records for the purpose of edification are rarely of high intelligence or deep learning anachronisms inevitably appear in their productions.

In the matter of language *Vimāna Vatthu* should have as much claim to authenticity as the other parts of the *Tripitaka,* being like them written in Pāli, so that the language test is passed successfully.

The chief objection that western readers will advance will be on scientific or quasi-scientific grounds.

Last century science was frankly materialistic, many considered that the whole universe could be comprized within the compass of a few laws or rather hypotheses, and its whole phenomena explained on purely mechanical and material grounds, a well-known scientist of that day called

his chief book, "The Riddle of the Universe." A scientist of to-day would hardly choose such an ambitious title!

The materialism of the West reproduced certain repercussions in the East, and even such a sound Buddhist as King Mongkut of Siam was in favour of expunging the marvellous elements from the Buddhist Scriptures.

The more cautious Buddhist scholars relying on the wisdom of the *Abhidhamma* reserved judgment, feeling sure that further research would justify the Buddha and His Arahats, for there can be no conflict between Buddhism and true science, since the two are synonymous, Bodhi and Science both meaning knowledge, "natural science" being mainly concerned with *utu niyama* and Bodhi with the *kamma, citta,* and *dhamma niyamas,* as we remarked in the earlier part of this introduction.

So the majority of the *Sangha* kept their faith unshaken, feeling that the future would justify them, and their expectations were not disappointed.

Science has now frankly declared that it cannot account for the beginning of life, and further our space concepts have been widened by the discoveries of Einstein. The science of fifty or sixty years ago assumed an axiomatic that the universe was a simple three dimensional structure, but modern science has shown that our space is curved in a higher dimension, and that our three dimensional universe which old fashioned science regarded as the whole, is but a part, and probably a very small part of the infinite.

This widening of our horizon throws a flood of light on those parts of the Buddhist Scriptures which two generations ago seemed so difficult.

"How," King Mongkut's contemporaries might have asked, "could *Mahā Moggallāna* have passed outside the earth plane to the deva worlds, how could devas appear as

radiant apparitions in this world, seeming to come from nowhere?" Thanks to science we can, albeit imperfectly, see how.

Beings who have developed a higher dimensional consciousness would not only see the inner part of our three dimensional plane as though it were transparent, but would pass through it from their own higher space and would appear to us to come from nowhere and to vanish into nothingness, just as a being from our three dimensional world entering a plane of two dimensions would appear from a direction of which the lower demensional beings would have no consciousness.

The possibility of passing to higher dimensions is at present only a speculation for us moderns, but there is a growing feeling that escape from our narrow three dimensions into the freedom of higher space is an achievement that posterity will accomplish.

The marvels related in the Buddhist Scriptures should, then, be much easier of belief for us than they were for the people of the last century, since in our time science is yearly producing marvels that would have seemed wildly impossible to even the most far-seeing thinker of fifty or sixty years ago.

Having shown that there is no *à priori* impossibility in the stories of the *Vimāna Vatthu,* we will deal with the last objection that may be brought against them.

"Granting," the objector may argue, "that there is no *à priori* impossibility in these wonder stories, and granting that the evidence for their authenticity is excellent, why do we not witness such marvels in our day?"

There are many sorrowing parents in the world, yet no *Maṭṭhakuṇḍalī* descends to comfort his grieving father

nor has the modern parallel to the story of Sirima which we suggested yet been witnessed in London.

We may admit this in part, but we cannot accurately affirm that no marvels take place in our time. The evidence of the Psychical Research Society reveals many remarkable phenomena and as such records are the result of the labours of educated truth-seekers and not fanatical or hysterical persons, they must at least command a respectful hearing.

That modern phenomena are not so clear and striking as those of the *Vimāna Vatthu* can be explained by the extreme materialism of modern times; the hard struggle for mere existence which is the lot of so many blunts the finer faculties and unfits them to receive subtler vibrations, and unless our sight can respond to their light vibrations, hosts of *devas* and other beings might be around us and yet we should be as unconscious of them as if they never existed, for, as we learn from the chain of the *Nidānas,* "on the six senses depends contact, on contact sensation."

Happenings that have become remote in time tend to be regarded as incredible.

The following parallel will demonstrate this.
Suppose the earth's atmosphere were to become suddenly dense and cloudy like that of the planet Jupiter; the sun would no longer be visible, and after some thousands of years the very existence of the heavenly bodies would be regarded as mythical, or at the most as a hypothesis to account for certain phenomena on the earth.

In modern times our knowledge of the universe and our command over the forces of nature have been wonderfully increased, but it has been along the lines of natural science, and the human mind rarely achieves equal success along different lines simultaneously, although thanks to science itself, the modern world is convinced of the unity

of the cosmos, "matter" has been reduced to a vibration of protons and electrons, so that the antagonism of "spirit" and "matter" has lost its meaning.

The marvels of the scientists and of the Buddhas and *Arahans* may not be different in kind, but merely a manifestation of the same power along different directions. Therefore the marvels in the Buddhist Scriptures should present no difficulties to the modern thinker, and this book should prove epoch-making as affording proof of human survival, and should be of the greatest interest to all, for I can declare after careful consideration both of the contents and language of the book that I can find no other explanation of the things therein related than that they actually occurred.

Shall we then convince everyone? I fear not. It has been said that if Euclid's propositions dealt with a subject of great personal interest to all, they would not have been accepted without dispute, and as the question of survival after death is of the most vital importance to every man no evidence can be conclusive enough. Even in our supposed case of an apparition in London, there would probably be some who would say that the whole gathering, even its most illustrious members, were the victims of a collective hallucination!

(To be continued)

* *
*

Good morals bring us luck e'en till we're old,
A lucky lease and stay hath confidence,
Wisdom's the precious jewel of mankind,
And merit's hard for thieves to bear away.

Devatā Sanyutta.

MY TOUR IN BURMA AND MALAYA

By Devapriya Valisinha

Any one who has read Fielding Hall's "Soul of a People" cannot but have a longing to visit Burma and come in contact with the people of that enchanting country. It was many years ago that I read that book but I can still remember the sympathetic description of the life and beliefs of the Burmese by the gifted author. How much did I then yearn to see Burma with its wonderful golden Pagodas and temples! But more than fifteen years had to elapse before I actually stepped on board a vessel going to Rangoon. In 1931 I had planned a visit to Burma with my friend Mr. Broughton after the opening of the Mulagandakuti Vihara. But the continued illness of the late Ven. Dharmapala prevented me from joining him. The founder's death in 1933 kept me busy with other important matters but the desire to see *Svarnabhumi* never left me. It was, therefore, a great relief for me when I found myself actually on board "Eka" on the 6th of March. Mr. H. P. Karunaratna of the Maha Bodhi Press in Colombo accompanied me to help me in showing the lantern slides of the sacred places in India.

It takes two days to reach Rangoon from Calcutta. The B. I. S. N. Co., runs three services a week and all steamers are crowded with Indians. Even the second class cabins were full. I had to share my cabin with two others,—a Mohammedan and a Gujarati merchant. The sea was not very rough but the Mohammedan gentleman was in his bed throughout the journey. The third class passengers were crowded on the deck. The Steamship Company makes most of the money on the third class passengers but strange enough very little is being done to give them adequate

comforts on the way. This is the case with Railways also but no serious attempts have been made to remedy the injustice.

Among the passengers I was agreeably surprised to find two old friends: Dr. B. M. Barua and Mr. J. C. Chatterjee. Dr. Barua, who is the head of the Department of Pāli in the Calcutta University, was going to conduct an Examination in the Rangoon University. Mr. Chatterjee who is a reputed Sanskrit Scholar was returning to Rangoon in connection with the scheme of a centre of oriental studies there. As I was a student of Dr. Barua in the University, I was glad to have his company. Three of us spent many hours discussing various points of Buddhist Teaching and Philosophy. Mr. Chatterjee is inclined to accept the latest theories of Mrs. Rhys Davids. She has earned much notoriety by declaring, after so many centuries, that the great *anattavādin* was actually an *attavādin*. Vedantists and others of similar persuasions have found in her a good prop. Taking the cue from her they have been trying to show that Buddhism was only a re-statement of their old teaching and had nothing new to offer. They conveniently ignore that the very essence of Buddha's teaching is *anattavāda*. The danger to Buddhism from this new school of thought is enhanced on account of the fact that these writers come as friends of Buddhism with the sacred mission of correcting the socalled "monkish" interpretations. I feel confident that Buddhism is strong enough to withstand this onslaught.

We reached the mouth of the famous Irrawaddy river at about 8 A.M. on the 8th and proceeded upstream for several hours. The entrance to the river was not impressive as both banks had little vegetation. At about 9 o'clock we sighted the Swe Dagon Pagoda. The horizon was full of mist and through the mist high up in the sky I saw a speck of gold

colour. I was told that it was the Swe Dagon Pagoda. As we came nearer that speck became bigger and bigger until it dominated the horizon like a column of fire. It was a majestic sight which no passenger could ever forget. I kept watching it for hours with my heart throbbing with emotion. So this was the famous Swe Dagon Pagoda which I had longed to see for so many years! I folded my hands in reverence to the sacred monument which is the pride of not only the Burmese but also the Buddhists of all other countries. The fact that it enshrines the hairs of four Buddhas in succession makes it a unique Shrine. Thousands of Buddhists gather there from different parts of the world to pay their homage and it richly deserves the great fame it has won. Perhaps no other religious monument-whether Buddhist, Christian or Hindu—which so completely dominates everything near about it like Swe Dagon Pagoda. Built on the highest hillock in Rangoon and gilt entirely in gold and glittering in the rays of the sun, Swe Dagon Pagoda is a conspicuous landwork for miles around. Its shere eminence compells attention of every visitor to Rangoon however irreligious or indifferent he may be to such pious monuments.

We reached the Sule Pagoda Wharf about ten o'clock and by eleven-thirty we were able to disembark. My friend Senator U Thwin, Vice-President of the Maha Bodhi Society, had sent his Manager to meet me and I was happy to get down and walk on firm ground once again after two days of shaking in the Steamer. We drove to U Thwin's bungalow where the kindly Senator was waiting to receive me. U Thwin who is one of the business magnates of the City and a man held in the highest respect in the public life of Burma, lives in an unostentatious bungalow on the road to the Rangoon University. The house is situated in an

extensive ground which affords it a quietness which is not always possible in a big city like Rangoon. From the portico of the house one gets a fine view of the garden. The stillness of the place made me feel as if I had come not to a busy city but a quiet estate. I learnt that U Thwin had retired from one kind of business only to take part in another which is equally exacting. He has taken up public work. His engagements are numerous. There is no important social, religious or political function in Rangoon which can leave out U Thwin. Being a non-party man, with a sense of great responsibility, he is sought after by all as a peace-maker and an adviser.

U Thwin had made all necessary arrangements for my stay and I settled down comfortably to prepare my programme. One of the main reasons of my visit to Burma was to get in personal touch with the friends of the Maha Bodhi Society. So I set on the task of making arrangements to meet them. I also prepared a programme of tour in the Districts and discussed it with U Thwin who prudently warned me not to expect any substantial help for the Indian work under existing circumstances.

I could not long delay a visit to the famous Swe Dagon Pagoda. In the company of my host U Thwin who is also the Chairman of the Board of Trustees of the famous Pagoda, I paid my first visit to the sacred shrine. To reach the platform of the Pagoda we had to climb a long flight of steps on both sides of which there were numerous flower, incense and candle stalls. The whole passage is covered with a roof supported by wooden pillars some of which were full of delicate carvings. There is no uniformity in the construction of the passage as portions have been made by individual donors and built according to each one's taste and means. Thus at places the workmanship appears

cheap and even crude but at other places exquisitively beautiful. There are four passages at the four sides of the Pagoda, the one on the Western side being the most attractive. It has been constructed recently after the old structure had been gutted down by a disastrous fire. The walls, pillars and the roof are completely covered with gold leaf and as one walks through it one is transported into almost a different world. It was literally a golden way. It reminded me of the city of gold described in the *Maha Sudassana Sutta.*

My feelings on my arrival on the platform of the Pagoda are indescribable. One is dumb-founded with the magnificance of the Pagoda and the innumerable other small shrines round it. Gold, gems, and mosaic work present a dazzling spectle to the visitor. The platform which runs right round the Pagoda is a wide and imposing one paved with marble slabs. We made *pradakshina* and worshipped in one of the flower houses erected at intervals at the foot of the Pagoda for such purposes. The following description of the Shrine by Sir Charles Elliot will, perhaps, give a vivid idea of the place:—

"No description of it gave me any idea of its real appearance nor can I hope that I shall be more successful in giving the reader my own impressions. . . . . The Pagoda itself is a bell-shaped mass rather higher than the Dome of St. Pauls's and terminating in a spire. It is set in the centre of a raised mound or platform, approached by lofty flights of steps. The platform which is paved and level, is of imposing dimensions, some nine hundred feet long and seven hundred wide. Round the base of the central Pagoda is a row of shrines and another row runs round the edge of the platform so that one moves, as it were, in a street of these edifices, leading here and there into

side squares where there are quiet retreats with palm trees and gigantic images. . . . On entering the platform one feels that one has suddenly passed from this life into another and different world. . . . it is as if you are walking in the bazars of paradise—one of those Buddhist Paradises where the souls of the moderately pure find temporary rest from the whirl of transmigration, where the very lotus flowers are golden and the leaves of the trees are golden bells that tinkle in the perfumed breeze."

It is impossible to calculate the amount of money spent by the devout Burmese to enrich and beautify this noblest of their shrines. Gold seems to flow there without intermission as I noticed when I went to the Trust Office. To a Burmese Buddhist nothing is more meritorious and honourable than to offer his little mite in gold to beautify this shrine. The small flag that surmounts the spire alone is valued at seven lakhs of rupees. One of the trustees remarked that they were never in difficulty to find the necessary money to carry out any work connected with the shrine. While expenditure is lavish in building and gilding these shrines, I could not, however, help noticing that the same interest is not shown in preserving and looking after the monuments. Amidst the golden shrines, there were several which were not only bereft of gold but actually crumbling down. They seem to have been neglected and it appeared to me as strange that in repairing and gilding the shrine some portions should have been left out. The explanation is that these pagodas are looked after by either the donors themselves or their relations and when a donor dies without providing for the repair of his Pagoda no one else would undertake to repair it. The idea has grown among the Burmese Buddhists that there was not much merit in repairing a pagoda built by another

and that it was far better to build altogether a new one. There is nothing in the Buddhist scriptures to warrant such a belief which smacks of selfishness and individualism. Even in Ceylon this belief is there, though not to the same extent as here. This belief is a danger to the cause of Buddhism and contrary to the spirit of brotherhood which is the cardinal principle of our religion. Corporate spirit is a valuable thing which the Buddhists have to develop. It should be the pride of every Burman to look after their shrines without considering the individual who has built them. The fact that they were built by their pious ancestors should suffice to induce them to undertake the work. One of the seven conditions of welfare which the Lord Buddha preached in the *Mahāparinibbāna Sutta* is the care of national monuments.

Another thing that struck me as strange is the freedom allowed to fowl to settle down on sacred monuments. At Swe Dagon Pagoda they seem to have made the small Pagodas their permanent abodes and the platform is strewn with their excreta which are no attractions to the bare-footed worshippers. One has to walk rather carefully to avoid the dirt while going round and I felt this as a handicap in concentrating on my worship. I was told that these fowl were saved from the butcher's knife by devout Buddhists and left at the Shrine by them. While it is a laudable act to save their lives, their action in leaving them at the shrine cannot be equally praised. The Trustees might perhaps consider setting apart a small plot of land for the exclusive use of these fowl who are certainly not wanted on the Pagoda platform. Such a sacred and holy shrine as Swe Dagon has to be kept scrupulously clean.

(To be continued)

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MY SEARCH FOR PROOF

By Revd. Vajrabuddhi (J. Pistor).

When I was a young man I possessed one ambition of which every religious person would approve. This ambition was to convince all my non-religious acquaintances of the existence of God and His Word. So, for my own happiness and that of others, I considered it my duty to try and persuade everyone to believe in God. And I decided to become a monk and missionary.

When I began my efforts in this direction, I soon made an important discovery. I found that although it was quite easy to believe in the existence of God myself, it was not easy to prove the belief to other people. I found that those who already believed in God and His Church would agree with my arguments quite readily, but those who were non-religious had an irritating way of producing counter-arguments which were new to me. I and my text-books could not promptly overthrow them. In other words, I discovered for the first time that personal conviction is no proof of the soundness of a belief.

For example, the favourite evangelical argument, "Pray to God sincerely and belief will come," had been met by the following argument. "How can anyone pray sincerely to something which he does not believe in? If I pray to God, it would be the same as if you prayed to Ju-ju. Could you pray sincerely to Juju in the hope that you would come to believe in him and not in God?" Of course I had to admit that I could not pray sincerely to any God except the Christian God. So I had to abandon

that argument. I was aiming to convert unbelievers, not believers.

I tried also what is called the "argument from Creation." How did the sun, moon and stars, the world and all the wonderful things in it get here unless God made them? But this only elicited a battery of counter-arguments such as the following. "Since you were not alive at the creation, how do you know how it occurred?" "If God made everything, who made God? If you say that God the Father was uncreated, I say with the enlightened Buddha that the universe was uncreated. Prove me wrong if you can." "You say that your Father in Heaven made everything, but other religions say that some other God or Brahma made everything. If all these Gods are the same, why are the religions different and rival—and which of them is right?"

Then again I had tried what is called the "argument from Design." I tried to show that there must be some Great Intelligence behind creation, by pointing out how beautifully flowers were made, or how perfectly the human eye had been constructed for the purpose of seeing, and so on. But this argument was soon shattered. For if there were some Intelligence behind the stage of life, it must be a pretty poor sort of Intelligence, by whatever standards we might choose to measure it. What of earthquakes, famines, and diseases? What of the thousands of human deformities, the lunatics, the criminals? What of pain and poverty and war? Much too often the deplorable victims are entirely innocent and blameless. Surely, if the words good and evil meant anything at all, then God made a lot of evil things as well as good. And when I told them that it was the Devil, or human perversity, which was

responsible for these ghastly vastness, the reply promptly came, "Who made humanity and who made the Evil One?"

The result of all this was that I was forced to realize the futility of argument when I was ignorant of my opponent's case. My conviction was firm, but so was that of my opponent's, and as history shows it, they had their martyrs too. If I was to prove my belief, I would have to know what I was up against before I would be able to rout it. So I determined not only to study my own beliefs and their origins with greater seriousness and criticism than ever, but also to investigate the grounds for unbelief.

In all my reading and close study, both of Christian and non-Christian authorities, I came across not one single proof of the existence of God. But I did discover that the idea of God, that is to say of one God, was the mere whittling away of the earlier idea of many Gods; and that the imagination of many gods grew out of the misunderstanding of the causes of natural and mostly uncontrollable phenomena, such as thunder, lightning, earthquakes, famines and diseases. I also found out that there is no material difference between religion and superstition; and that the more ignorant people are, the more religious they are.

In addition to this the whole history of the theistic religions proved what a terrible thing it had been to humanity. They were responsible for more quarrelling, cruelty, torture and bloodshed than any other single cause. It inspired the Crusaders and all their bestialities; it glorified the religious wars, holy massacres and persecutions of millions of people all over Europe and Asia; it was the reason for the horrible tortures and burnings of the Holy Inquisition; it prompted the cruel treatment and execution

of thousands of poor women who were believed to be "witches." Furthermore, it did nothing to stop the serfdom and the abominable slave trade in recent years. Naturally it was helpless as an influence to prevent the holocaust of the Great War.

As for those persons who claim to be the chosen representatives of God Almighty—the Popes, Archbishops, Bishops, priests and all the rest—what did history tell me of them? Some were good, some were neither good nor bad, and many were the vilest of the vile. All that one could say of them, taking them all together, was that the world would have been better and more progressive without them. With very few exceptions their sole aim in life seems to have been to keep the people in ignorance of the truth and in dependence on priest-craft.

They hindered the spread of scientific pursuit of critical knowledge ; when they had the power in their hands, they balked the progress of education and enquiry ; they opposed humane laws ; they gathered wealth to themselves and did their best to gain the highest powers. As to their morality—what of that? One would at least have expected a higher standard from them than from the rest of the people. But the contrary is the truth. The morality of this divine body of ministers only improved when improvement was forced upon them by the growing intelligence of the common people. And this growing intelligence and culture was in direct proportion to the degree to which the common people cast off the shackles of their orthodox beliefs.

And now I am a humble wayfarer on the Noble Path of righteousness. That is where my search for proof and experimenting in truth has led me, as it will inevitably lead anyone who prefers to verify his beliefs rather than accept them without much critical proof. Buddha's way

of life, dealing with the real facts of life, is remarkable and unique because of His insistence, up to the very day of His death, on the supreme importance of maintaining the spirit of research. This practical art of living is at the same time the Middle Path between the extremes, and for that it is not a philosophy and not a religion in the ordinary application of the term. The fulfilment of life rises above logic to find a higher affirmation where there are no antitheses: the Great Peace that passes understanding.

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Six holes there are within the world whereon no mind
can stay;
From all these six, by every means see that ye turn away:—
Sloth, slackness and inertia and want of self-control,
Drowsiness, too, and laziness:—the fifth and the sixth hole.

DEVATA SANYUTTA.

THE PATH OF LIGHT, LOVE AND LIFE

By Bhikkhu Metteyya

Awake! O dear ones, children of the Blessed, for the Golden Orb, all-glorious, is risen, bringing the world Light, Love and Life,—ushering in Happiness and Peace.

Awake dear ones, children of the Light, for you are the saviours of the world.

Arise dear children, for behold! the path is open for ye, from death to Life,—from darkness to Light.

Rejoice! O children of the Blessed, for ye shall behold the True and the Beautiful, for ye shall taste that for which ye hungered ;—ye shall taste the Immortal.

And ere thine reward is won, thou shalt suffer, acquainting thyself with every grief of the world. Through suffering, O sweet disciple, thy heart will melt into compassion's nectar that flows flooding the earth. *Thou shalt be not,* O disciple, for thou shalt lose thyself in loving the unloved, in befriending the friendless,—in serving all Life. Thou shalt be like the dust of the earth, thou shalt be trampled by all.

Nevertheless thou shalt be the Life of the World. Thou shalt be its light and fragrance.

Thou shalt be the Angel of Light that carries light to where there is darkness and life to where there is death.

Thou shalt be the Angel of Compassion and Love that wipes out the tears of the weeping, thou shalt be the Angel of Hope that visits the sick, and thou shalt be, O sweet disciple, the guide that guideth the dying heavenwards.

Henceforward thou shalt loose thyself in Renunciation, and thou shalt not be called by thy ancient name.

Thou shalt be unknown even when known by the whole world. Thou shalt be absent even when present everywhere, for thou shalt lose thyself in the rosier dawn, in the serener sun and in the brighter day.

Thou shalt lose thyself in the lovelier smile and in the gladder heart of the world.

And the world will know thee not though thou keepest vigil when it sleepeth.

Thou givest the world golden slumbers and the world knoweth not.

But *thou art,* for thy work *is.*

Thou givest faith to the faithless, thou givest hope to the hopeless, and thou makest the world lovelier.

Thou, sweet brother, art the marvel of marvels and the mystery of mysteries, for even in ceaseless service thou findest perfect peace.

Thou still servest when the sun sinketh and thou still servest when the moon sinketh,—and thou still servest.

The world feeleth thy light before it feeleth the light of the sun.

Thou shalt win heaven for earth, thou shalt bring it highest happiness and eternal peace.

Thou shalt perform all these, O sweet disciple, by taking Refuge in Him, the Wisest, Holiest and Most Pitiful.

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Faith hath a man as second at his side,
Wisdom it is that issues him commands,
Nibbana, if they love it utterly,
Will rid poor mortals of all misery.

DEVATA SANYUTTA.

MY EXPERIENCE IN BUDDHISM

By N. Toge

When I was sent from a provincial town to Tokyo to enter a high school, my brain, nay, my body itself had been, in reality, much tormented by the incessant questions—What am I? For what reason am I living? What is the moral to which we must be obedient? What is history? Is it not an accidentally compiled part of numberless accidents? Although I was sent to school, I could not do anything with my lessons. I spent my time in a room of the boarding house, reading some novels of modern Europe or writing a minute diary of my own monotonous life.

The boarding house, in which I stayed, was conducted by a Buddhist monk. Every day, in the morning and in the evening, the students had to attend the ritual service and a short explanation by the master of the Buddhist doctrine. On Sunday mornings he gave a long sermon to the public, at which the students of the boarding house had to attend. But I could understand only that part of his doctrine in which he said that life is miserable, how weak, and powerless we are against all fatal accidents, even against the slightest rush of our own passions, that we are without defence in the end, and have no method of escape from this state of our life. That was just the idea which I could approve of as being true in my actual experience.

But our monk did not stop there, he told us at the same time, that there is after all a way of salvation, and that Buddha is the great sympathiser of this miserable state in which mankind lives. Buddha recognises our weakness and our suffering. "Rejoice", he said "for he takes all the responsibility on our behalf."

But what is Buddha? Who is this Buddha? Where is he? These were the questions that crowded upon me. I could not believe, after all, that such a Buddha did exist. And I was still led astray in seeking after the absolute truth other than that which comes from this Buddha. In those days I really wished I had not been born. My father severely demanded of me to apply myself more diligently to my studies but he knew not what was going on in my mind. But what could I do without solving the first question, "for what purpose am I living as a man?" Again and again I wished I had not been born. But death itself was not attractive to me. I was tumbling headlong into a bottomless pit. I felt myself all alone in the world looking down upon other people as moving puppets. The reality of the field of sense, which was the last refuge of my thought, was like a wind coming and going endlessly, and could not be grasped firmly. Although I hoped, I could not see even a shade of the absolute truth in the world of sense. After all I stood against a wall, alone and forsaken, without any hope of moving forward.

It was just at that time that I suddenly felt the warm and all-sympathising heart of Buddha. Buddha was the absolute truth. The master of our boarding house was right in what he said. Buddha was living and gave me, who was entirely unable to stand alone, strength and power, by his penetrating compassion. I felt directly the

absolute truth of Buddha and no other authority was necessary for me.

This is an outline of my experience in the twentieth year of my life. Ten years have passed since then, yet I am still full of faith and gratitude to Buddha, and, at the same time, to my own country which has so beautifully maintained the tradition of Buddhism over a thousand years.

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Pleasure may come to one who's sad at heart;
Sadness may follow where the heart is pleased.
Whoso hath left the world-know this, O friend;
Neither feels pleasure, nor is sad at heart.

DEVATA SANYUTTA.

SIR WALTER STRICKLAND LEAVES £50,000 TO ESTABLISH BUDDHIST MONASTERY IN CEYLON

It is reported here that Sir Walter William Strickland, who has just died in Java at the age of eighty-seven, has left a large sum of money to found a Buddhist monastery in Ceylon.

Mr. Guy Aldred, the trustee of the will, said in Glasgow last night that Sir Walter had mentioned in the last letter received from him a few months ago that he had set aside £50,000 for this purpose.

Mr. Guy Aldred added that Sir Walter's lawyers had confirmed yesterday that provision for the founding of the monastery had been made, but would not reveal the amount of the bequest.

Sir Walter Strickland, who gave up, though he could not legally renounce, the title in 1923 when he became a citizen of Czecho-Slovakia, and insisted on being addressed as plain "Mr. Strickland," came of one of the oldest families in this country.

His ancestors were settled in the north of England before the Norman Conquest. One ancestor bore the banner of St. George at the Battle of Agincourt and another, the grandfather of the first baronet, sailed with Cabot on his voyages of discovery to the New World. It was this ancestor who bought Boynton Hall, in Yorkshire, which has been the family seat ever since. The title was created in 1641.

The third baronet was a distinguished member of Parliament during the reign of King William, Queen

Anne and George I, while his son, the fourth baronet, was Secretary of War to George II.

UNCONVENTIONAL.

The late baronet was a man of unconventional views and habits, and was known as the "Wandering Baronet." He succeeded to the title on his father's death in 1909, the only occasion since boyhood on which he visited Boynton Hall. He was then there for three days but never returned to the home of his ancestors. Boynton Hall, which was placed in trust under his father's will, is now a convent.

Previous to inheriting the title, Sir Walter had set forth in 1900 on a journey to Australia where he intended to indulge his tastes as a student of plant and animal life. From Australia he visited the South Seas to study flying fish, and then began collecting shells. In due course he moved on to Malaya, and then to India and Ceylon.

Wherever he went, he studied natural history, translated Horace and Moliere, made botanical and zoological collections and wrote pamphlets and poems. His pamphlets were invariably unconventional in outlook, and often violent in expression, and one of the several he wrote attacking British rule in India was suppressed. Among other subjects that aroused his life-long ridicule were what he described as Tennyson's "maudlin English style," R. L. Stevenson, for his egotism and "cowardice in going among harmless peasants with a revolver."

Meanwhile, his admiration of the Chinese knew no bounds. Among the theories he championed was the suggestion that Shakespeare was of either Jewish or Italian blood.

Amazing Letter.

After his succession to the title, Sir Walter Strickland immediately set off again on his travels. In 1912 he wanted to visit China, but his application for a passport was refused. By this time his unconventional views had brought him into disfavour with many Governments. After that he disappeared completely and in the following year an advertisement was inserted in the Press asking him to communicate with a firm of solicitors. This brought the following amazing letter from Spain, which was published in a London newspaper in February, 1913:

"The fact is," he wrote, "that towards the end of November last I received from an absolutely reliable source a warning that our unhappy Foreign Secretary had arranged to have me assassinated in Marseilles. Apparently my 'eclipse' was most successful but in carrying it out I also arranged a trap for our Government to see whether it really had prepared a dastardly crime, and I regret to say that the result is in the affirmative . . . .

"You write 'for thirty years he has wandered about the world . . . . getting into trouble with the most civilised Governments' . . . . From 1889 to 1900 I have resided in Italy and have never, except once, been in any way molested by Italy's not admirable carabinieri. Many years ago I was arrested near Kahlenburg, Vienna, by a policeman who thought I was Ugo Schlenk, a famous murderer.

"This was a great compliment, for the gentleman they wanted was the son of a Bohemian judge of good family, and extremely handsome and aristocratic-looking. I did my best to prolong the farce but, alas! even the crass stupidity of an Austrian policeman was not proof against

my bad German, and instead of taking me to the magistrate, as I had hoped, he let me go."

Later, Sir Walter visited California, where he bought a ranch, and also spent some time in Japan, where he owned house property. Meanwhile, he was continuing his botanical researches and writing on such varied subjects as folk-lore, politics, sociology, science and religion. His verse, which was in a characteristically caustic vein, is typified by his allusion to Stephen Phillips, the poet:

Oh! Amos—Cottle—Stephen Phillips, friend,
Are there no boots to botch, no mokes to tend?

Help to Sun-Yat-Sen.

After living in Czecho-Slovakia, he migrated to Java in 1931 and stayed there until he died. A few years previously, he adopted as a son, Dr. T. P. Pillai, a former Indian Government scientist, who had a wife and two children. He had also adopted two young Mexicans.

Sir Walter possessed frugal tastes and was said to spend no more than £200 a year out of the £10,000 a year available for him from his father's estate. The money was paid regularly into a Swiss bank but the trustees never knew when it was claimed and were often without news of Sir Walter for years.

He prided himself on always travelling third-class and living at the cheapest hotels in every country he visited. Yet he could be generous enough on behalf of causes in which he believed. He gave Sun-Yat-Sen £10,000 to help him start his revolt against the Emperor of China, which ended in Sun-Yet-Sen becoming President.

CONTEMPT FOR TROUSERS.

He had married in 1888 and his wife is believed to be still alive in England. There were no children and the title will now pass to a distant cousin.

Sir Walter's unconventional views were reflected in his dress and his total disregard for social distinctions. On his rare visits to Yorkshire as a young man he might have been mistaken for a tramp. His contempt for modern Western fashions in dress was profound and he would describe trousers with great gusto as "two perambulating flues"!—*Ceylon Daily News.*

[Sir Walter was connected with the Buddhist Society of Great Britain and Ireland before the World War. The Society became defunct in 1922 and its place was taken by the British Maha Bodhi Society.—EDITOR, MAHA BODHI.]

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Wrath must ye slay, if ye would happy live,
Wrath must ye slay, if ye would weep no more.

DEVATA SANYUTTA.

CATHOLIC PRIEST TO BE A BHIKKHU

A former Franciscan friar, Trappist and Carthusian monk in turn, has become a convert to Buddhism at the Maha Bodhi Society Mission, Gloucester Road, Regent's Park.

The new convert is the Rev. Don M. Van Zeyst, who intends to come to Ceylan in order to become a Buddhist monk.

"Within a few months I shall go to Ceylon, where I hope to find what I have been looking for all my life," said Mr. Van Zeyst. "I want to live the Buddhist life completely; I want to follow all the precepts of the Master indicated by Him as the shortest and surest way to deliverance."

A few days ago, Mr. Van Zeyst observed "pansil" (the Five Precepts) for the first time under the guidance of the resident Bhikkhu, the Ven. D. Paññasara at the Maha Bodhi Mission.

Friar at twenty-one

Born from a Roman Catholic family and having received his secondary education as a boarder of one of the greatest Dutch Jesuit Colleges, after having finished his studies, he became a Franciscan friar at the age of 21. Within six months he left the Franciscan Order, and became a Trappist Monk, known for their strictness in fasting and silence. But if their recollection was not broken by words, signs with the fingers were given as a substitute. Their community life, which was the cause of many faults against the law of fraternal charity, did not suit him, as he desired to "loose himself from all creatures."

The middle ages of Christianity have known their hermits and recluses, but that type of life is no longer officially recognised in the Catholic Church. However, there is an Order which has kept somewhat of that spirit of solitude—the Order of the Carthusians.

After five years Mr. Van Zeyst's Trappist-Superiors gave him permission to change his religious life ; and he became a Carthusian monk. He lived for about four years partly in solitude and spent his time in prayer, study and manual labour. For the finishing of his University studies and the reception of priesthood he had to go for one year and a half to Italy. On coming back from Italy he was asked to take up parish work.

"In my parish work I came in touch with people, sincere, good people, but whom I had to condemn according to the narrow rules of the Law of Rome," said Mr. Van Zeyst.

Conversion

Dealing with his conversion Mr. Van Zeyst said:—

"The cruelty of an eternal damnation in hell proved to be inconsistent with the infinite love of a Father in heaven. It seemed to me (and now I am convinced of it) that whosoever sins, does not sin against Almighty God, who should be above all that, and would therefore never punish man who could not even realise the greatness of his offence ; but we sin against our own nature and we will punish ourselves. Original sin seemed to be only a childish explanation of the origin of suffering in this world. The differences between all sects of Christianity all holding fast to the Gospel (according to their saying) and yet essentially differing excluded a divine revelation, and made it impos-

sible to distinguish between the essential, the original (if any) and the accidental, the additions.

"Only authority from God himself (if any) could settle the question. But I could not accept such. I had finished with Christianity, but had not the courage to admit the fact. But still was alive in me the desire for a more perfect life. Then I did what I was never allowed to do . . . . I came for instruction and read non-Catholic books. I read and saw how Catholic theology books are not impartial, how they are not even correct in relating historical facts.

"On the other hand, I found a philosophical-religious system, not based on faith or authority, but on reason and evidence and practice—Buddhism."—*Ceylon Daily News.*

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Let him have faith, be gentle, share his goods.
With others, and be affable of speech.

DEVATA SANYUTTA.

BOOK REVIEW

ARCHIV ORIENTALNI, *Journal of the Czechoslovak Oriental Institute of Prague.*

The issue for June, is as usual a very interesting and scholarly publication. It is written in three languages,—English, French and German.

It begins with the Biography of Alois Musil, a Czechoslovakian by nativity and a great scholar, who for many years studied the Archaeology of the Semetic races in Palestine and Syria. He seems to have carried his ethnological investigations into Arabia.

The articles in the magazine are very lengthy and of interest mostly to scholars. Of these "Arthasastra and Silpasastra" would be of greatest interest to students of Indian Archaeology. An article on the Epic Poetry of Ancient India is written in German.

The journal winds up with Book Reviews.

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THE INDIAN WORLD. Edited by S. G. Warty, M.A., *Published for and on behalf of the Alembic Chemical Works Co. by N. R. Iyer, Baroda.*

This is a Monthly recently founded, of which the July number is the second issue. It is a sprightly journal, "non-party and independent," and in the words of the Editor "no aspect of life will be outside our purview."

There are some interesting articles. In "The Vitamins of Life" we read that "Teachers should be ideal comrades of those whom they teach, " and in "University Reform in India," a teacher must be, in his own person, an example of what a citizen should be." These are noble and practical truths.

Madame Manaka gives her experience as an Indian Dancer throughout Europe, where the technique of Indian dancing was much admired.

Other articles are,—"Malaria Control in India," "The Indian Navy," "What is Planned Economy?" etc.

We wish this bright Journal a long life and every success.

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NOTES AND NEWS

Burma Riots.

Buddhists are the most peace loving people on earth. Taught to show compassion to the smallest creature, they would not deliberately kill even an insect. A study of the history of the spread of Buddhism would convince any impartial observer that at no time have the Buddhists resorted to violent means to achieve their purpose. This peace loving and non-violent attitude of the Buddhists has been criticised by their opponents. Critics have declared that the downfall of Buddhism in some countries was due to its abhorrence of violence even under the greatest provocation. Men like Dr. Moonji have gone to the length of saying that it was Buddha's gospel of love and compassion that weakened the Indians, and brought about foreign invasions. Whatever opinion one may hold about such accusations, it is the glory of Buddhism that it is the most peaceful of all religions. If the followers of such a religion are forced to resort to violence, one can easily understand the strength of the provocation. The immediate cause of the deplorable riots that took place in Rangoon and other towns in Burma was the publication of a book by a Moslem containing scurrilous attacks on the life and teaching of the Lord Buddha. Some Moslems are well known for their aggressiveness ; while they would not tolerate the slightest attack on their Prophet they do not minimise words in attacking other Teachers. As a rule Buddhists do not take to violence or even care to protest when their Teacher is attacked as they know such attacks are due to ignorance and malice. Though the immediate

cause of the Burma riots appears to be this book, we are driven to the irresistible conclusion that the real cause of the riot is more deep-rooted than this. It is probably the outburst of the pent-up feelings of the masses of Burma who are gradually getting impoverished as a result of more and more influx of outsiders. If such sad occurrences are to be avoided in the future, suppression of attacks on the life and teaching of the Buddha will not be enough. This must certainly be done. But at the same time the Government will have to remove the real cause which is economic by a policy of developing local industries and making it possible for the Burman to return to his former standard of living. The Indians who are earning their livelihood in Burma will have to pursue a more generous policy of identifying their interests with those of Burma and making the Burman feel that they are not outsiders come only to take away Burma's wealth. We hope leaders of both communities will sit at a round table and devise some method to prevent the occurrence of such outbursts in the future.

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H. E. Sir Maurice Hallett and Lady Hallett visit Mulagandha Kuti Vihara, Sarnath, Benares.

Their Excellencies Sir Maurice Hallett and Lady Hallett, accompanied by their son and staff, visited the Mulagandhakuti Vihara on Tuesday the 9th August. The Commissioner of Benares Division, the Collector and other high officials of Benares also accompanied the party. Half and hour before Their Excellencies' arrival a heavy downpour of rain commenced, but Their Excellencies kept their engagement inspite of the rain. They were received by Mr. Devapriya Valisinha, General Secretary, Maha Bodhi Society, Rev. J. Kasyapa, Headmaster, Mahabodhi Vidya-

laya and other residents of Sarnath. The Scouts of the Mahabodhi Vidyalaya formed a guard of honour. The famous frescoes on the walls were explained to them and they were highly pleased with what they saw. After signing the Visitors' Book they left for Allahabad. His Excellency who is acting as the Governor of U. P. was for a long time Collector of Gaya where the famous Buddhagaya Temple is situated.

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Buddhist Monks do War Relief Work.

According to Mr. Chu Ying-Kwan, the veteran statesman and Buddhist leader of China, about half a million Chinese Buddhist monks and nuns are actively participating in war relief work. The monks are doing first aid work and are burying the dead, while the nuns act as nurses. The Chinese Buddhists bury the dead behind both Chinese and Japanese lines with Chinese and Japanese monks chanting the hymns together when Japanese dead are interred. In Hankow, Chu Ying-Kwan personally commands 100 monks who are attending on 20,000 wounded persons. The Buddhists have so far established more than ten hospitals.

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Latvian Buddhist High Priest.

On the 8th of August, 1938, Latvian Buddhist High Priest, Reverend Sthavira Bhiksu Mahatcharya Vahindra, with the secular name of Karlis Tennisons, celebrates his sixty-fifth birthday and forty-fifth anniversary of his ordination into Buddhist priesthood.

Born on August 8, 1873, in a big Latvian landowner family of high respectability, Reverend Sthavira Bhiksu

Mahatcharya Vahindra entered the Holy Brotherhood of Lord Buddha 45 years ago in the celebrated Burkhutschinsky Buriat-Mongolian Buddhist Monastery, in Transbaikalia, on 8th of August, 1893. The ordination of a European into Buddhist priesthood, heralded as it was by Tibetan and Mongolian Lamas, was an extraordinary event in that part of Asia almost half a century ago, and gave occasion to a pious demonstration on the part of the inhabitants in Transbaikalia, who turned out *en masse* to see Mr. K. Tennisons enter the Holy Brotherhood of the Fully Enlightened One.

Latvian Buddhist high priest has spent much of his life wandering and teaching the Buddhist doctrine in many countries, from icy polar regions of the north to the most remote tropical countries. He devoted his life to the True Learning, and always emphasized the need for the recognition of the role of Buddhist religion in modern life.

Reverend Sthavira Bhiksu Mahatcharya-Vahindra lives at present with his European disciple Bhiksu Ananda-Maitreya-Baltari (F. V. Lustig) in Bangkok, Lumbim Pagoda, Siam.—(*From a Correspondent*).

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Muslim Ordained Buddhist Monk.

At nine o'clock this morning Upasaka Abdul Majeed was ordained a Buddhist monk at the Suriya Bandara Raja Manthindaramaya of Potuwila in Paiyagala, Ceylon, with Siri Saddhamma Ratnajotitissa Nayaka Thero of Waskaduwa, as his "Acariya". The new monk will be known as Rev. Yonaka.

Rev. Yonaka is the son of Mohamedan parents and was brought up according to Muslim traditions and

religion. But later, on reading the sacred books of Buddhism, he was converted to the Buddhist religion.—*Ceylon Daily News.*

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Buddhist Conference in Chittagong.

In connection with the Aggasara Mahasthavira Jayanti, the Buddhists of Chittagong held a great Buddhist conference at which many important resolutions concerning the Buddhist Community were passed. The Social Section of the Conference was presided over by Dr. Arabinda Barua, M.A., Ph.D. (Lond.) and the Religious Conference by Revd. Ananda Kausalyayana. The Conference was attended by about 8,000 people and the celebration was a great success. Among the resolutions passed there were several requesting the Government for adequate representation of Buddhists in Government services, Legislatures, District Boards and other public institutions. Indian Christians with a population of one lakh and thirty thousand have been given two seats in the Legislative Assembly whereas the Buddhists with almost the same population have not been given even one seat. The Conference has drawn the Government's notice to this glaring injustice to the Buddhists of Bengal and we hope the resolutions will have their due effect on the Government.

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Mulagandhakuti Vihara Anniversary.

The seventh anniversary of the Mulagandhakuti Vihara at Sarnath will be observed on the 6th, 7th and 8th November this year, when the usual pragramme of meetings, processions, Relic exhibition etc., would be gone through. We expect larger crowds this year than in previous years. Those who wish to attend the Anniversary are requested to inform the Society in time for reserving accommodation etc. We hope Buddhists of all countries will make it a point to come to Sarnath on this important occasion when the holy Relics of the Lord Buddha would be exhibited for worship.

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MAHA BODHI VIDYALAYA, SARNATH

AN APPEAL FOR FUNDS

Sarnath (Migadaya), 6 miles from Benares, is one of the four most sacred places to the Buddhists. Sarnath may rightly be described as the birth-place of Buddhism for it was here that the Lord Buddha preached His first sermon to the five ascetics. It was also from here that the first band of Buddhist missionaries was sent out to the world to preach His new message. Sarnath is, therefore, a place which should be near to the heart of every Buddhist and Hindu.

By the erection of the Mulagandhakuti Vihara, Vihara Library, Birla Dharmasala, Free Dispensary and other institutions, Sarnath has regained its past importance as a centre of Buddhist activity.

At this sacred place the Maha Bodhi Society had for many years been endeavouring to offer facilities of education to young people residing in the neighbouring villages. A scheme was undertaken for this purpose when the Anagarika Dharmapala, the late founder of the Society, was directing its affairs. Under his guidance a Primary School was organised where children were taught free of cost. It was seen from experience that children soon lost what they learnt unless the teaching was continuous for at least three or four years more. Hence a Middle English School and a Hindi Middle School were started to meet the local demand. The object of the Society is to raise the standard to that of a High English School as soon as its funds permit it to extend its present scope. In all the three Schools at Sarnath conducted by the Maha Bodhi Society, the normal attendance is about 250 daily. The lack of accommodation for these students has been very keenly felt for a long time. They generally meet their teacher on corridors outside the offices of the Maha Bodhi Society or in small rooms in the Dharmasala where they cannot attend to their lessons.

Under the circumstances the Maha Bodhi Society has been compelled to undertake the construction of a commodious building for which the estimated expense is Rs. 75,000/-. It will allow all the contemplated expansion of the Society's educational activities. The ever generous Seth Jugol Kishore Biralji has made a gift of 3 bighas of land for the building. It is hoped that members of the public will sympathise with the

project of the Maha Bodhi Society and would offer donations to enable it to complete the scheme of construction. Each room would cost about Rs. 1800/-.

Sarnath is eminently suited to the student's life, free as it is from the various distractions which often prevent the young learners from going on with their studies in towns. Besides this, history of Sarnath is of such a nature that if an educational institution requires any tradition to stimulate its growth it will hardly find anything as inspiring as Sarnath will afford.

His Excellency Lord Linlithgow, Viceroy and Governor-General of India. His Highness the Gaikwar of Baroda and others in high positions have visited the place and complimented the Society on its work.

The above facts are placed before the public in the expectation that we may not have to wait indefinitely for the accommodation of 250 scholars for whose education the Maha Bodhi Society is straining to the utmost its slender resources. It is absolutely necessary to put up at least ten rooms within this year and we earnestly trust that our appeal will have a ready response.

All contributions should be sent to the General Secretary, Maha Bodhi Society, Benares, India.

SIR MANMATHA NATH MUKERJI, Kt., M.A., B.L.,
Acting Law Member, Government of India,
President, Maha Bodhi Society.

RAHULA SANKRTYAYANA,
Vice-President, Maha Bodhi Society.

SRI PRAKASA, M.A., L.L.B., M.L.A., Bar-at-Law,
President, Maha Bodhi Vidyalaya
Advisory Committee.

SENATOR U THWIN,
Vice-President, Maha Bodhi Society.

ANANDA KAUSALYAYANA,
Sarnath, Benares.

PROF. JAYACHAND VIDYALANKAR,
Kashi Vidyapith.

BHIKKHU JAGADISH KASYAPA, M.A.,
Head Master, M. B. Vidyalaya.

DEVAPRIYA VALISINHA,
General Secretary, Maha Bodhi Society.

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THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं। देसेथ भिक्खवे धम्मं आदि कल्याणं मज्झे कल्याणं परियोसान कल्याणं साथ्थं सव्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. 46.] OCTOBER, B. E. 2482 / C. E. 1938 [No. 10

THE PROSPECTIVE ABOLITION OF SLAUGHTER

BY U. PUNDARIKA

We have lived so long under the dread and loathing of war that if we wish to exterminate the root of the aftermath of war it is necessary to do away with the spirit with which it is born. There seems to be very little understanding of its source and origin. The peace of the world depends less on the actions of statesmen than on those of anthropologists who employ educational methods to raise the moral standards of the community. Though the results of education may be slow, they are radical and certain.

The chief causes of war consist of selfishness and cruelty, and their cure lies in an awakened conscience. We must revive our numbed and paralysed conscience as the means of escape from the perils of war.

The educational teaching of peace would become useless if our daily practices invariably contradicted it. The problem is one which affects psychology as well as circumstances. Man is an imitative being before he becomes a reasoning being. If his daily practices are contrary to this teaching, then he will misunderstand that educational teaching is only a hypocritical form which he need not follow. There are irreconcilable inconsistencies between our precepts and our examples: Life, we say, is sacred, we are commanded not to kill others nor to commit suicide, yet it is not a transgression to breed animals so that they may be killed for the sake of our own profit. At every moment of the day or night there are ensnared creatures struggling and screaming in traps so that we may wear furs ; millions are waiting in terror for their turn at the shambles so that we may be fed. We say that it is wrong to take away liberty, yet wild animals are captured and caged for the rest of their lives for our delectation. We say that justice should be maintained, and while we fear lest the strong may despoil us, we take what we can from the weak (viz. animals). We say that equality should be respected, yet we claim and exercise sovereign powers of life and death over all sub-humans. How can the educational teachings of peace be accomplished under such circumstances? We thus arrive at the conclusion that animals are sentient beings with feelings and desires similar to our own, differing only in degree, but with rights which must be conceded. Bloodshed should be regarded as criminal, harmful, and shameful, and therefore, the selfish point of view must be

emphatically eliminated. An enlightened conscience does not recognize any distinction between one's own blood and another's: between human blood and sub-human blood. Selfish distinction logically lead to alienation between families, races and nations.

"Thou shalt not kill" does not apply to murder of one's kind only, but to all sentient beings who have an equal right to live. The death sentence is based on justice, otherwise its execution would be a crime. Law, or rather say justice, knows neither relative nor stranger; it concerns itself only with the guilty who deserve punishment; otherwise it blemishes the dignity and sacredness of justice. The only difference between the slaughter of animals and murder is in name only. Innocent animals are murdered to satisfy our appetites and our greed; they meet their death by foul play, and we are their murderers. Though butchers are not regarded as having violated the law, they have committed a great sin according to justice, which is the mother of laws and from that spirit all laws are born. If it is said that animals are fit only for butchery because they lack human intelligence and cannot work—what of invalids and the insane who are incapacitated? Should we put them to death? No! They are of our own kind and may even be our relations. Therefore, this plea is also based upon a selfish point of view, which is one of the two elements of war: selfishness and cruelty.

There are a many thousand vegetarian societies and their members total millions throughout the nations of the world. Might this question be asked: What is the climax of our aim by which we vegetarians shall be thoroughly satisfied? I venture to answer that it would be the absolute abolition of slaughter. If this reply is correct, Why not to set forth this doctrine immediately. Although the dis-

believers will see no possibility of this becoming an eventuality it will, however, be realized in a thousand years' time. We cannot foretell what, and how great evolution may develop in the future, but we know from our own experiences that there were a great many changes in the infinite past, which is a criterion for the changes which are due to take place in the future. It is logical to believe that we have the chance of realizing our dream in a long time distance to come, but the prime necessity is to sow the seeds now by propaganding our doctrine through our continuous and consecutive lives of our fellow-humanitarians viz., one after another from time to time until our goal is attained. It is greatly to be hoped that all forms of slaughter will be absolutely abolished, and that this will become an international law in time to come. When that great day arrives, the true spirit of peace will be instilled in the minds of all human beings, hostilities will cease, and even criminal cases will be greatly reduced.

The period of a thousand years of our improvement should be divided into two parts: the first five hundred to be devoted to publishing books and magazines, lectures, photoplays, etc.: such as creating a new public opinion, let the people understand that the ideal standard of relationship between ourselves and the animals is a relationship offered on the basis of true justice, instead of a superficial kindness; the human beings should not kill the sub-human beings, and inflict no injury upon them for the sake of our own profit. The second part of the five hundred years should be especially laid in legislation: that the national laws and an international law of abolition of slaughter be proclaimed all over the world. When this idealistic state is reached eventually the world will become a veritable paradise for all sentient beings.

CHINESE SCULPTURAL AND PICTORIAL TRADITIONS

By Dr. Kalidas Nag, M.A., D.Litt. (Paris)

To appreciate fully the significance of Tang art with its distinctly cosmopolitan tendencies, one must study closely on parallel lines, the apparently different yet organically uniform development in Chinese sculpture and painting from the Han to the Tang periods. China developed indigenous forms and styles long before the Indian or the Graeco-Buddhist art and that indigenous style is best illustrated in the animal sculpture of the Han period discovered in Ssuchuan and Shantung. These winged carnivores, guardian lions in stone at the tombs and other terracotta relics of Mortuary art of the Han period are naturally and stylistically connected with the majestic animal figures near the 6th century tombs of the Liang dynasty. The tremendous energy, the sweeping lines and some special ornaments of these majestic animals have reminded Osvald Siren of the proud spirit of the Viking art and he has compared "the Chinese dragons of this period with those carved 300 or 400 years later on the Runic stones and the wooden furniture in Scandinavia." It seems now within the range of historical probability that China came to have cultural relations with far off Scandinavia through Siberia and South Russia. The Russian archaeologist Rostovtzeff tried to explain many such artistic parallelisms on the hypothesis of a Graeco-Sarmatian art. Prof. Siren further develops the theory by emphasising a Scytho-Sarmatian influence. These Scythian

elements in Chinese art remind us of the Saka-Kushana phase in the evolution of Indian art in the early centuries of the Christian era. That was followed by a distinctly Iranian phase through the Parthian and Sassanian intermediaries. And finally, like the Huna invasion of India, we find the Wei Tartars conquering China only to emerge in history as ardent champions of Buddhist religion and art, as we find from their remarkable architectural and sculptural relics at Yun-Kan, Lung Men and other places.

The Graeco-Roman influences, no doubt, marched into China with early Buddhism but the nomad Wei tribes from the North after conquering China proved themselves very different from mere blood-thirsty invaders. They, like the Saka-Kushans of India, assimilated Indian Buddhism and Chinese culture so rapidly that an authority on Chinese-Buddhist art like Mr. Parceval Yetts could argue convincinly that the art now associated with the Wei people was essentially Chinese and not foreign or nomadic as one would expect it to be.

Thus another strong similarity emerged in the assimilative capacities of India and China with regard to the various alien or quasi-foreign elements intruding into their historical frame. The peculiar dress, ornaments, weapons and animal motives in bronze, clay or stone, when studied in detail, would lead to important revelations. Dr. Laufer, in his *Chinese Pottery of the Han Dynasty,* has given us valuable suggestions with regard to the dragons, gryphons, tigers, bucks, horses etc. and these emerge in a new form amongst the pottery figures discovered in the tombs of the Tang dynasty. The Canadian Museum of Toronto offers the best collection for the study of the contents of such tombs: "Cavalcades of horsemen, camels with their grooms, ladies, attendants, dancers, actors and musicians." These

were probably offered as actual sacrifices in ancient days when a Chinese noble or a Chief died, as was the custom at Ur of the Chaldeans, revealed by recent excavations. But with the progress of civilisation and probably under the influence of Buddhism, these images came to be substituted for living beings. This humanising influence of Buddhism is writ large on the art of Central Asia no less than on the art of Tun-Huang, Yun-Kan and Lung Men. Between 351-394 A.D., Tun-Huang lay within the territory of a stock called Ti who are now supposed to be Tibetans, conspicuous in the history of Central Asia only in the 7th century A.D. as we know from the career of their great king Gompo, contemporary of Hiuen Tsang.

The earliest rock-cut temple in the Mo-Kao cave (8 miles South East of Tun-Huang) was founded in 366 by a priest named Lo Tsun and by 700 A.D. there were already more than 1000 caves. Examining the Wei paintings at Caves numbering, 18, 70, 120, 130, 135, 139, 140 etc. Arthur Waley observes: "the main cult figures (Buddhas and Bodhi-Satvas) which depended for their efficacy on an exact conformity to Indian proto-types retained their exotic luxuriances of outlines. But the anecdotal scenes which crowd in upon them on every side are typically Chinese. Here are the landscape mannerisms of Ku-kaichih, the sprightly animals of the pre-Tang painted vases, and Confucian attitudes straight from the grave-reliefs of Shantung." In cave No. 120 N. as pointed out by Prof. Pelliot, we find Crusader-like horsemen drawn in Chinese style but with a wholly "occidental air," although chronologically such cavalry equipment (probably derived from the Iranians or Sarmatians) became fashionable in Europe only in the middle of the 13th century A.D.

YUN-KANG CAVE TEMPLES

From the grottos of Tun-Huang situated in the Kansu provinces in Western China one reaches Shansi by traditional routes and at Yun-kang near Ta T'ung Fu there are over twenty caves. Chronologically these caves come after the earliest grottos of Tun-Huang but they contain certain features which are common with those of Tun-Huang and of Ajanta. The flying figures, the kinnaras appearing on the vaults are derived from those in the Ajanta cave. The small stupas placed at the top of the pagodas in caves I and II are of pure Indian type. The Dvārapālas or guardians are partly Chinese and partly Indian and some of them are armed with Trisulas or tridents which went to show that, as in Khotan, so here at Yun-Kang early Buddhism came to be fused with Saivism, a phenomenon noticed as early as the Kushana coins (1st and 2nd centuries A.D.). There is an inevitable confusion of iconographic details and attributes but in the images we find unmistakable evidence of Brahmanical deities entering China under the banner of Buddhism.

Cave Nos. VIII and X show curious figures, one a five-headed six-armed being carrying the sun, the moon, a bow, an arrow and a bird, seated on a pea-cock. This is an incarnation of Kartikeya, called by Prof. Siren, a Garuḍarāja, another figure with three-heads and eight arms which carries similar attributes and rides a bull is undoubtedly Maheswara just as we find him in a painting from Tun-Huang now in the Musee Guimet of Paris. The same God clad in tiger-skin appears with his favourite son, Ganesha (both passing off as Bodhi-Satvas) as we find amongst the discoveries of ancient Khotan described by Sir Aurel Stein. After a minute examination of the draperies of monumental

Buddha figures Prof. Siren came to the conclusion that Yun-Kang sculptures were based, if not directly, at least indirectly on the Mathura sculpture of the late Kushana and the Gupta period. But side by side we find images and art motifs which are distinctly Chinese or Iranian e.g., Acanthus stems interspersed with birds, animals, capitals and patterns of Sassanian art which has lately been discovered by French archaeologists in such abundance in Afghanistan and Bamyan. The facial types and features are also highly varied and many of them remind us of the stucco-heads brought from Afghanistan and Turkistan as described by Pelliot, von Le Coq and Stein. The best Yun-Kang Buddhas breathe an atmosphere of profound spirituality but unfortunately the caves and with them the sculptures being carved on soft granular stone have deteriorated considerably and what is worse, shocking debasements have followed as the result of very crude restoration.

Lung Men Caves in Honan.

The northern Wei emperors transferred in 495 their capital from Ta Tung Fu to Lo Yang in the Honan province literally honey-combed with antiquities. While journeying through this province with Dr. Li Chi, I was constantly reminded by him of the variety and richness of the archaeological finds. The earliest cave of Lun Men, Ku Yang Tung, was excavated towards the end of the 5th century and, as in Ajanta, the cave architecture evolved through several centuries, and many of the later additions disturbed the harmony of the original design and decoration. Often the grottos appear in a defaced and dirty condition and such a sad transformation is found in the largest of all, the Pin Yang grotto. The archaeological mission of Edouard Chavannes furnished us with the first exhaustive

and scholarly accounts of the caves. From Honan we notice the migration of Buddhist sculpture to Shensi in the West and Shantung in the East and although the Indian influence is dominant in the execution of the large hieratic statues, yet the individuality of Chinese artistic genius asserted itself in the treatment of attendant deities and accessory figures who are typical children of Chinese myths and legends.

In 618 General Li Yuan aided by his son Li Shih Min, a great military genius, founded the famous Tang dynasty deposing the rulers of the house of Sui. Before entering the Tang period proper we should remember that the very short Sui Dynasty marks the Golden Age of Buddhist sculpture in China. The most striking specimens are from the cave of Tien-Lung-Shan which, according to Prof. Siren, are so closely related to some Mathura sculptures of the 5th and 6th centuries A.D. that he supposed that some Indian artists well-acquainted with the Mathura school might have worked for sometime at Tien-Lung-Shan where in the later Tan period also we find distinctly Indian character as against the styles of contemporary Chinese sculptures. The Indian current was strongest in Shansi, more diluted in Shantung and Chili and quite faint and sporadic in the sculptures of Honan and Shansi.

Art of the Tang Period and After.

General Li Yuan who founded the Tang dynasty (618) leaned towards Confucianism when he ascended the throne as emperor Kao-Tsu and the famous historian of his reign, Fu I was definitely against the monastic orders. The next emperor T'ai Sung (627-649) was the patron of Hiuen Tsang who returned from India in 645 with important scriptural texts, copies of the famous images of Buddha and other art

treasures. At this epoch, Chang-an was a veritable Rome of the Orient where many foreign nations sent embassies and tributes and rival cults like Buddhism and Taoism, Nestorian Christianity and Manichaeism preached their respective philosophies, thanks to the enlightened tolerance of the emperor. The sculptures deposited by Hiuen Tsang in the "Temple of the great blessings" exercised considerable influence on Chinese sculptural types. Other Chinese pilgrims and envoys travelling to and from India undoubtedly exerted artistic influences on the sculptural and pictorial art of China. This interesting chapter, hitherto unknown, has been revealed to us by the brilliant researches of the renowned French Sinologist Paul Pelliot who, in 1923, published in *T'oung Pao* (Vol. 22) his "Notes on some artists of the Six Dynasties and of the Tang period." The imperial envoy Wang Hsuan Tse probably made four journeys to India. He is reported to have been accompanied by an artist called Sung Fa Chih who is said to have made the drawings of the Maitreya Statue at Bodh-Gaya. He was also commissioned by Hiuen Tsang on the eve of his death (664) to execute a statue of the Buddha. The third emperor Kao Tsung (650-684) was deeply interested in Buddhism and fostered Buddhist architecture, sculpture and painting. But while the imperial treasury was emptied for the benefit of Buddhist temples, the Kitans or the Tibetans and the Turks were invading the Northern provinces inflicting great suffering on the common people. Already there was a tendency to decadence in the sculptural arts as we find from the complaint of the contemporary Buddhist scholar, Tao Hsuan, who wrote in his history of Buddhism in China that the "sculptors made their religious images look like dancing girls." Still everybody admits that some of the finest sculptures of Lung Men in Honan

and Tien-Lung-Shan in Shansi come from the period of emperor Kao Tsung and empress Wu Hou. Another group of Buddhist sculptures come from Sian-Fu (Shensi) mostly carved in grey limestone or yellowish marble. Most of these Buddha types betray an Indian ancestry but "crossed with powerful indigenous elements of style inherited from previous epochs of Buddhist art in China." The facial types are not Indian but decidedly Chinese and the Bodhi-Satvas are sometimes quite feminine in treatment. Against that tendency we find a healthy reaction in the virile and masculine representation of Bhikshus and priests. In these portrait statues, the Chinese genius found its full play and they reflect a power and dignity seldom found before. The narrow waist and tight drapery of some of the Buddhas testify to Indian influence. From after 700 A.D. we find the influence of Buddhism on crude Taoistic sculptures which attained to artistic dignity several centuries after in the Yuan period. But then the Taoist painters were infinitely superior to the sculptors.

In bronze-casting and in minor arts of the Tang period we often find "Chinese translations of Indian prototypes." We also notice intrusions of Persian or Irano-Hellanistic decorative motives. The sculptural activities of this period reached their zenith in some of the grand statues of Lung Men and Tien-Lung-Shan. But alas! as Prof. Siren has observed, many of the statues had their heads knocked off and exported via Peking to Europe. Such artistic vandalism should be stopped by international legislation. Another interesting series of Tang sculpture is found at Shen Tungssu in Shantung province. Here we find a benevolent Chinese smile transforming the austerities of Indian Buddhism. The Chinese had a tendency to humanize religion even at the risk of vulgarising it partially.

Secular sculptures, mostly of animals, are found at the imperial tombs of the Tang and the Sung dynasties in Shensi and Honan. Early styles of animal carving are represented in some of the lions executed towards the beginning of the Ming period. Under emperor Hsuan Tsung (713-756) there was a great development of poetry, music and painting and some of the greatest Chinese artists for all ages lived in this epoch. In the capital city Chang-an Zoroastrianism, Christianity and even Mohamedanism flourished freely. The Tibetans suddenly growing into great power, temporalily closed the channels of communication between China and India and the emperor is said to have furnished the Tibetans a set of Confucian classics in order to elevate their characters and teach them lessons of justice and morality. But alas! the Tartar General of the emperor captured and devastated Chang-an in 756 and priceless works of art, specially the paintings of unsurpassed masters like Wu Tao Tzu and Wang Wei, were destroyed for ever.

From 700 A.D. we notice a few remarkable changes. From the point of view of iconography, Sakyamuni and Maitreya, so common in earlier sculpture, came to be overshadowed by their later emanations Amitabha and Vairochana. Also we find that the statues are bending and standing at the hips, thus developing an expressional movement so different from their frontal and static positions of the earlier schools. Moreover, secondary figures like the Arhats and Lokapalas appeared to have been very popular, offering as they did greater scope to the creative genius and hunger for variety in the artists. Prof. Siren was fascinated by one remarkable Bhikshu figure which "expresses the most intense religious adoration, not in the usual restraint and

well-balanced form but with an overflow of human feeling that completely dominates the whole conception."

That already signalises the fact that the flow of the creative spirit of China was about to burst the bounds of stone sculpture and melt into the variegated rhythms of line and colour. The great age of Chinese painting was dawning and it is very significant that in keeping with this new urge, a new plastic representation in wood and dry lacquer (the China Ch'u technique) came into vogue. The artists found those materials more suitable than stone for gaining pictorial effects and they could finish the statues with colours and thus could accentuate the play of light and shade. The earliest wooden statues known so far are those brought from Tun Huang by Prof. Pelliot who traces the history of this art in a valuable article (Journal Asiatique, 1923) on "Dry lacquer statues in ancient Chinese art." From China this art travelled to Japan to find there its veritable apotheosis. In many of these wooden statues we see not only a symbolic image but semi-divine, semi-human being, lovable and tender towards the adorers. The Kwanyin of this epoch charms us with an womanly grace so different from the hieratic qualities of the Bodhi-Satva. Just as wood was allowed to replace stone, so iron came to replace bronze for we find bronze figures to be less numerous from the end of the Tang period. Wood and iron as mediums easily lend themselves to pictorial treatment and very soon we find a new stylistic evolution through the use of clay which permitted almost infinite scope for plastic variation. These wall decorations in clay may be called "a translation of painting into plastic material" as we find to be very common in the Sung and the Ming periods famous in history for their pictorial achievements. The composition as well as the modes of decoration will

continue to grow more and more free and pictorial till we come to the Yuan dynasty. That brings to our mind the fact that China again came to be dominated by the powerful Tartar tribes who conquered the whole of the North and forced the indigenous Chinese rulers and artists to be confined to the South where we find that painting was practically the only art practised under the Southern Sung dynasty.

How painting came to influence sculpture could be seen from decorations on the Chi Hsia Ssu pagoda near Nanking and also from the rock carvings and the reliefs near Hang-Chow executed between the 10th and 12th centuries. The cave sculptures at Ling Yen Ssu near Hangchow offer the largest variety which remind us more of painting than of sculpture. The Southern School of Chinese Art is considered by some critics to be the meeting ground of Indian art traditions which, modifying the Chinese forms, passed them on to Korea and Japan (*Vide* Visser: Indian Influence on Far Eastern Art).

Inspite of the insecurity, the feuds and conquests of the Tartars who established the Liao and the Chin dynasties in the North, the Sung period as a whole show remarkable activity in the field of decorative sculpture while in painting they were unsurpassed. When the Mongols conquered China, establishing the Yuan dynasty, there followed a definite set-back for art was no longer a hand-maid to religion but came to be used for the glorification of the temporal power. The Yuan officials were Confucians and Buddhists were thrown to the background, although we find the Mongol emperors coming under the Lamaism of Tibet and so many Tibetan and Nepalese artists were invited to the Mongol Court which developed special studies for them. About 1263, the Nepalese artist

A-ni-Ko was attached to the court of Kublai Khan and trained many Chinese artists like Liu Yuan.

Yuan art shows an increasing interest in the material side of life and their painting also betrays realistic tendencies which were rejected by the Ming artists who turned away from the foreign influences and tried to rekindle the ideals of the Tang epoch. Rejecting the florid decorations of Baroque character which developed under the foreign Mongol regime, the native Ming artists tried a veritable revival of national glory in art and culture. In this work they followed the footsteps of the indigenous Sung masters who displayed a rare combination of creative and antiquarian interests. In the Ming period we find, no doubt, an intense activity in all fields of art, especially on architecture. But they betray a lack of vitality and pre-occupation with technical methods which made the Ming art appear rich in ornamental details and yet bereft of the deeper meanings of life and realization. While they showed admirable enthusiasm for the restoration and conservation of ancient temples and other monuments yet their interest was not so much religious as archaeological. Their creative energy appears to "have dried up in the sands of academic speculation and naturally led to a pseudo-revival of art during the 18th century which was decorative but not revealing and which failed to recall to life the ancient religion and idealism of China."

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BUDDHISM AND INDIA

By Sri Prakasa, M.A., L.L.B. (Cantab.), M.L.A.

India was the home of Buddhism and it was a great pity that the country not only ostracised that great religion in the remote past but does not seem to appreciate it even today. We cannot forget that some of the greatest peoples in the world are by religious faith Buddhists and look upon India as their spiritual home. All the four great shrines of Buddhism—Lumbinivana, the place where the Lord was born, Gaya where He obtained enlightenment; Sarnath where He preached His first sermon, and Kusinara where He breathed His last, are in India; and millions of pilgrims from foreign lands visit these places with great devotion and reverence. It is unfortunate that we have all become so narrow-minded and self-complacent as not to look at the world around us and utilise its forces for the well-being of ourselves and everyone else. If we could only see it from a proper angle of vision, we would realise that India was so well placed that through its Hindu population it could attach the Japanese, the Chinese and other far Eastern nations to itself in bonds of affectionate goodwill; and it could also, with the help of its Muslim population, attach to itself the Afghans, Persians, Turks and Arabs and the other near Western Muslim nations, and thus be at the head of a great temporal and spiritual hegemony of Asiatic peoples.

We cannot be sufficiently grateful to the great Anagarika Dharmapala who, despite all the difficulties that beset his path, has established the Mulagandhakuti Vihara

at the famous Deer Park. To me it is a matter of shame that Benares which it embellishes and which is the home of so many creeds and faiths, and which has been made sacred by its association with some of the greatest men and women of the world, including the Great Buddha Himself, should have been indifferent to the memory of the Lord and should not have contributed anything to the building of the temple which tells the world where Buddha preached His first sermon—the place where he turned the wheel of law—made the Dharma-Chakra-Pravartana. Let us all pay our homage to the memory of the Lord and our tribute of admiration to all those who have constructed this splendid memorial to Him in the fullness of their love and devotion.

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THE CELESTIAL PLANE AND THE GHOST PLANE

(*Translated from the Pāli Vimāna Vatthu and Peta Vatthu*)

By Ven. Vajirañāna Ph.D. and
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(*Continued from page 383 of the last Number*)

INTRODUCTION

III

"The Ghost Plane."

If universality be the test of truth, belief in ghosts rests on a better foundation than any other tenet. We have no knowledge of any nation ancient or modern where the belief in ghosts is not found. Even the most backward

peoples, such as the Veddas of Ceylon, the Andamanese, and the tribes of New Guinea who have no gods or cosmogenies, are yet strong believers in ghosts.

Among the most highly civilized peoples, judging by the number of books on the subject published every year, ghosts excite a perennial interest, more than celestial beings, in fact I should not be surprised if *Peta Vatthu* proves more interesting to our western readers than *Vimāna Vatthu*!

Let us consider the teaching of Peta Vatthu and the information it gives us concerning ghosts.

Firstly, we see that the ghost plane borders on our world like a higher dimension, the ghosts are in our world but not of it, it is a dull dreary plane, an evil birth in fact.

"Without the walls, at doors and angels
Unto their own home returning
Stand they, but by force of karma
No man heedeth the departed."

We can understand from this why we never learn anything from ghosts ; like the shades evoked by Ulysses in the eleventh book of the Odyssey, their interest is all in the life they have left, their present existence is a world of dim shadows.

"Tilling of the earth exists not
Nor the work of cattle breeding
Trafficking with gold and silver
Is unknown unto the phantoms."

It should also be noted that conditions on the ghost plane differ very greatly, some are like a fairyland and are hardly to be distinguished from the deva worlds themselves.

Some of these higher ghosts present many interesting features, thus in the Thread Ghost Story, Chapter II, the

ghost returns and bears away his former lover to his phantom palace where she passes seven hundred years, time being different on another plane.

In the following story the king of Benares lives with the ghost women among the Himalayas as though they were of flesh and blood like himself.

How can such things be? Psychical research has familiarized us with the phenomenon of "materialization," and we have the famous example of Sir William Crookes and his experiment with Katie King, who so far materialized as to become tangible.

The Thread Ghost and Kannamunda Ghost stories are striking examples of the same kind of phenomena. Our Buddhist Scriptures give many proofs of such materializations notably the apparition of *Sanam Kumāra,* the Brahma Deva, who assumes a relatively gross body like a five rayed rosy star in order to be visible to *Sakka* and his retinue, because they ordinarily cannot perceive the Brahma devas.

This is strictly in accord with modern science which regards matter ultimately as a vibration, the slower the vibration the denser the matter and the better accommodated to the sight and touch of beings whose senses do not respond to quicker vibrations and so cannot perceive more subtle and tenuous matter.

If we accept the testimony of Sir William Crookes in regard to Katie King, and nobody has ever impugned the veracity of that illustrious scientist, we cannot logically reject the stories of the *Peta Vatthu.*

The fundamental Buddhist law of *karma* finds many clear and edifying examples in the Peta Vatthu, thus the bald-headed courtizan by a gift to an Arahat gains a *vimāna* in the midst of the ocean, and is reborn there in bliss many times by the power of that one good deed, only

when the travellers behold her, that merit is nearly exhausted, habitual *karma* is about to operate and in seven days she will be reborn in the world of Waste and Downfall, but by the power of the merit the travellers make for her in offering to the Buddha she gains deliverance from her doom.

A more striking example is found in the *Ambasakkhāra* story where the impaled thief is doomed to rebirth in the World of Waste and Downfall, but is released from the stake by order of the king, who enquires of the Elder *Kappitha,* "Lord, is there a way of escape for him who is destined to be born in the Way of the Waste and Downfall?" "There is, Your Majesty", said the Elder, "by accumulating great merit one can overcome evil *karma.* Ultimately the thief who was destined to such a terrible rebirth enters the Order and becomes an *Arahat.*

It should be noted that in each case cause and effect are equal and opposite, thus in the story *Matta,* because she had stolen the clothes of the guests at the feast she was naked in the ghost world, because she had thrown dust on her co-wife her phantom form was dusty, because she had put the burs of a stinging creeper in her co-wife's bed, *Matta* was covered with pustules, because she had thrown the co-wife's jewels and clothes into the cesspool she was stinking.

So the unjust judge who kept half a fast day received the fruits of a good and evil *karma,* because of his pious observance he enjoyed during a night the celestial palace with troops of fairies, in the day he tears the flesh from his own back, and why? because he who injures others injures himself and by his injustice, lying and slandering the evil judge had been truly devouring his own flesh, but it was only on the ghost plane where thoughts are more obviously

things that this was manifest, and what more fitting than that the slanderer, the character murderer, should mutilate himself?

Most terrible are the cases where the unhappy sufferers from evil karma eat filth like the ghost in the story of *Sāriputta's* mother who eats blood synovium and marrow or the woman in the sixth story of the first chapter who attempted to procure abortion and when accused of the crime made oath binding herself by an imprecation said, "if I did this act, may in my next birth devour the flesh of my own children," and in consequence thereof, on the ghost plane she gave birth to children and devoured their flesh.

Now these examples may give us the clue to much that is bizarre and remarkable in primitive beliefs.

It is a well attested fact as we noted previously that belief in ghosts is found even in the most backward communities, indeed, from the Buddhist point of view rebirths on the ghost plane would be most frequent from among such people who will of course take their brutal appetites with them to that plane and long to indulge them there; thus a ferocious cannibal chief used to devour human flesh will crave for it on the ghost plane and torment his tribesmen until they gratify him by a human sacrifice.

Hence human sacrifice has been practised by every nation in the world in some period of their history, and it is only when cannibalism has long been abandoned that animal victims are substituted for human.

In the *Jātakas* we read how the people of India were addicted to sacrifice and the *Bodhisatta* was born as a king to wean the people from these cruel practices.

The mountain spirits, angered at losing their blood offerings (doubtless they had been kept in that evil state

many ages by force of *karma*) appeared at night in the king's bedroom and threatened him with death, but by the power of the Bodhisatta's merit, *Sakka,* Lord of Devas descended armed with a mass of blazing iron and standing over the Bodhisatta protected him, so that the demons could do him no harm.

Who can recount all the dark terrors of man in his lowest state, when the ghost plane was filled with beings burdened with the ferocious instincts that had governed them on earth? The strangely shaped rock, the weird tree mysteriously rustling in the chilly night wind were alike the abodes of departed fellow tribesmen, and men must have witnessed all the terrible sights of the *Peta Vatthu* and many more ; doubtless the child devouring ghost was no novelty, hence the belief survived even into civilized times, as witness the offerings to Moloch and the frequent sacrifices of ancient Mexico.

The stories of filth devouring ghosts are also remarkable examples of the working of *karma ;* thus the woman who said to the bhikkhus, "eat filth, drink urine, may you eat the marrow and sinovium of your own mothers, "on the ghost plane was doomed to consume the same loath-some food and drink she had wished for others. It must have been from seeing ghosts in such grevious plight that men in remote ages conceived the strange notion that the food of the dead is filthy and disgusting.

This singular belief is found in countries as remote from each other as Japan and Finland.

In the Kojiki or records of archaic Japan we have the weird tale of the semi divine hero Izanagi.
Izanami dies and departs to the land of Yomi, an equivalent of the Greek Hades, and Izanagi descends thither in search of her. Izanami came forth, and Izanagi

entreated her to return with him to the upper world, but she replied, "My august lord and husband, lamentable it is that thou didst not come sooner—for now I have eaten of the cooking range of Yomi. Nevertheless as I am delightfully honoured by thine entry here, my lovely elder brother, I wish to return with thee to the living world. Now I go to discuss the matter with the gods of Yomi. Wait thou here and look not upon me."

But to the impatient Izanagi she seemed to tarry too long, so he broke off a tooth from his hair comb, and kindling it as a torch went in, only to discover his wife naked and surrounded by every kind of filth and abomination. Izanagi turned to flee, but Izanami, now turned to a demoness, together with a party of friends pursued him until he reached the mouth of Yomi which he closed with a huge rock.

In the *Kalevala,* the great epic of Finland, the hero Vainamoinen descends to Tuoni or Manala, the Finnish Hades, and is offered the drink of that country.

"Vainamoinen, ancient mistrel
Gazed awhile upon the goblet
Lo! within it frogs were spawning
Worms along the side were lying.
Words he uttered then in this wise,
"Not to drink have I come hither
From the tankard of Manala
Nor to empty Tuoni's beaker.
They who drink the beer are drunken
They who drain the can are ruined."

Many other examples are found in various countries and we may well marvel how such a strange belief so contrary to human hopes and desires could have arisen;

I think the stories of the Peta Vatthu give the best explanation.

Lastly, we will consider the brighter side of the *Peta Vatthu* teaching.

The book shows clearly that we cannot learn anything from ghosts, they have nothing to tell us of the deeper mysteries of the universe, for they know no more than we do.

The whole *Peta Vatthu* indicates that ghosts deserve neither our reverence nor our fear, but they need our help, and it is a joyous revelation that shows us how we can help them.

Buddhism teaches the unity of life and the interconnection of every part of the universe, hence nothing is ever lost.

Surely every one who has stood beside the death-bed of some near relative must have longed for a message from the Beyond; were it but a whisper in the stillness of the night, giving the assurance "all is well." It is limitation, the impassable wall reared by our ignorance between one state and another that is the cause of death's anguish.

Buddhism shows us how this wall may be breached.

"Weeping, mourning, lamentation
Ne'er avail for the departed.
But an offering to the Order
Well bestowed with true intention
Long shall make for weal and welfare
Of the pious man who offers
While the one from life departed
Without let or intermission,
Gains the fruit of such a giving."

The woman who devoured her offspring, even the malicious *Matta* gain release from the world of ghosts and

appear happy and radiant when offerings are made to the Order on their behalf. "How is this possible? We may ask. The phantoms seeing the offering are glad at heart, they desire goodness, they long to help good men on their journey towards *Nirvāna,* their minds are filled with loving kindness, and since on the ghost plane thoughts are things more obviously than in our world a counteractive *karma* is made by the ghosts who thereby enjoy the bliss that virtuous *karma* brings, their minds being attuned to those of righteous givers.

"E'en as water flowing downward
From a lofty elevation
So the lower race of beings
Only can obtain their comfort
From the offerings freely given
On this plane of human beings.
As the rivers fill the ocean
So the offerings in this world
Flow unto the plane of phantoms
And the grateful ghosts be think them
"They to us were benefactors
They have done a kindness to us
These our relatives and kinsmen
For that they bestowed an alms gift
On behalf of us departed."

So we see the benefit is twofold, the departed are helped, and they in turn feel love and goodwill towards their helpers, thus is created good karma which will bear untold fruit in future lives.

That the disposition of the heart is the determining factor is shown in the beautiful story of the broken doll.

To *Anatha Pindika's* grand-daughter her doll was like her child, it was to her a *nimitta* or symbol, and the

Buddha accedes to *Anatha Pindika's* request to allow an offering for the doll, because thereby He was binding the young mind by the strongest ties of love and gratitude to the *Dhamma,* and so insuring her lifelong devotion to the faith; the Buddha also foresaw that this simple childish act would lead to abundant giving and merit making for a whole month not only by *Anātha Pindika* and his family, but by King Pasenadi and all the leading citizens of *Sāvatthi.*

I must now leave the reader to peruse our two books for himself, and that all may find wisdom and delight therein is the Earnest Wish of my co-translator and myself.

(*To be continued*)

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MY TOUR IN BURMA AND MALAYA

By Devapriya Valisinha

Rangoon which is the capital of Burma is a large and well laid out city. Being comparatively new, architects and town planners have been able to guide its development according to thought out plans, with the result that its orderliness is so welcome to a visitor used to towns which have grown up haphazardly. Most of the roads are named numerically and a newcomer to the town finds it much easier to get about. Roads are straight and well-shaded with fine trees. Another pleasing feature is the cleanliness of the streets. Heaps of rubbish at every street corner which is a disgraceful feature of many towns in India are conspicuous by their absence. It speaks much for the Municipal administration of the city and the sense of responsible citizenship of its inhabitants. Unless there is

close co-operation between the authorities and the citizens no town can be kept clean. In some places citizens seem to think that it is their right to throw filth on the roads and the duty of the Municipality to remove it. Some people are so lazy that they would not take the trouble of throwing rubbish into the dustbins provided for the purpose but empty the refuse-holders just in front of their very door-steps. Others do not even take that much of trouble but empty the baskets on to the foot-paths from their rooms. On one occasion, I narrowly escaped getting a full load of refuse on my troubled head from a neighbouring house in Calcutta. It is extraordinary how some good people lack commonsense, and completely forget the existence of others besides themselves.

Visitors who had been to Burma years before have recorded that no sooner than they reached Burmese soil they felt that they had come to an entirely different country from India. My impression was just the opposite except for the sight of golden pagodas, and the Burmese architecture of some of the buildings in Rangoon. A walk round the main thoroughfares of the City gave me the impression that it was strictly speaking an Indian town. Indians were predominent everywhere, in fact, in some of the streets there was hardly any Burman to be seen. I do not know the statistics but in Rangoon proper the Indian element is undoubtedly far the larger. One met with people who had come from all parts of India and practically all shops are Indian-owned except the big commercial concerns belonging to the Europeans. Among the Burmese there is much dissatisfaction at this state of affairs, but owing to various factors they seem to be unable to compete with outsiders. Burmese are being driven back into the country but even there Indians have penetrated

in large numbers and the situation from the Burmese point of view is, indeed, serious. They are realising that political freedom alone will not be of any use if there is no economic freedom for the sons of the soil.

During our stay in Rangoon there was held what was called the "Pagoda Festival" in connection with the Swe Dagon Pagoda. This gave us an opportunity of witnessing the religious enthusiasm of the Burmese Buddhists. The festival which lasted for four days was similar to an Indian *mela* (fair). At least one lakh of people must have gathered round the famous Pagoda to take part in the festivities. Pilgrims came not only from the town and its suburbs but also from distant villages and the scene round the extensive grounds of the Pagoda was a picturesque one. Temporary shops and stalls were erected in hundreds, while merry-go-rounds and other means of amusement were liberally provided. Burmese men, women and children throng the place from early morning to a very late hour at night. The scene on the Pagoda platform itself was full of life and animation. Devotees of both sexes brought flowers, incense and candles which they offered at the shrines repeating Pāli formulas. Inspite of the great rush there was perfect orderliness and good humour. A number of Buddhist Societies had their stalls on the platform. These Societies were engaged in various duties such as providing free cool drinks and refreshments to the visitors, cleaning the Pagoda platform, offering meals to monks and such others charitable works. One of the Societies had arranged to distribute about 6000 bags of rice to the monks gathered there. Other charities of similar dimensions were being prepared. The festival was an occasion for Burmese charity and hospitality to have their full play.

Many tributes have been paid to Burmese women by foreign writers for their freedom and refinement. The festival which we witnessed was an occasion when that reputation could have been put to test. After visiting the Pagoda during the festival I came back fully convinced that the reputation was well deserved. There is no doubt that the freedom enjoyed by Burmese women is unique in the world. The quiet dignity and freedom with which they moved about in the crowds unassisted by male members were a contrast to the timidity and dependence of Indian women on the assistance of their male family members. We saw parties of young women walking back to their homes at midnight without the slightest apprehension of trouble from any quarter. No one dare molest them as they knew how to protect themselves. This feeling of security and freedom for both men and women to move about in any part of the country is a great blessing. It is only in such conditions that real freedom could thrive. Freedom of women in Burma is not a new thing. They had it for centuries. In England and other European countries women have won their rights only recently and for which they had to struggle hard. But in Burma they have enjoyed equal rights with men from time immemorial. Most of the stalls in the *mela* were in charge of women and we could notice how cleverly they managed their affairs. The flower and curio stalls in the passages leading to the Swe Dagon Pagoda about which I had written earlier, are almost entirely under the management of women.

Another pleasing thing that we noticed in the crowds that gathered at the famous Pagoda was the cleanliness of the people as regards their dress and person. Practically everyone was dressed in spotlessly clean silk. We hardly

distinguished any difference between the rich and the poor as they were almost all dressed alike. How they manage to dress so well is difficult to understand. Probably the thickness of the *Lungis* which they wear help to keep off the dust unlike the thin Indian *dhotis* which easily absorb dirt. This cannot, of course, be the only reason. By nature Burmese are fond of cleanliness and their laundry bills must be quite heavy. This is proved by the numerous "pinmen" shops one comes across everywhere in the towns. Cleanliness is a habit and once it is formed one cannot feel happy or comfortable in unclean ways. Burmese dress is not only clean but most picturesque. The lungis are of variegated colours and with the bright head dresses of men and umbrellas of women, a colourful scene is created which finds no parallel anywhere else.

(To be continued)

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THE MAHA BODHI MOVEMENT IN NAINI TAL

The Maha Bodhi Society, which has centres throughout the world, has just started its activities at Mukteswar in the Dist. of Naini Tal, U. P.

This is a place inhabited by Christians, Mohammadans, Hindus and Buddhists. The number of Buddhists is almost insignificant in comparison to the rest. There is a history behind the Buddhist community, *i.e.*, about a century ago some Chinese came over to India and settled down at Mukteswar. They were Buddhists by faith, and merchants by profession. They formed their marriage-connections with the Hindus and survived for several generations.

Their present descendants have almost lost their identity. Still they are by nationality and by faith no other than their pioneers though they ought to be now called Indians like the ancient Aryan invaders. They speak Hindi. They have no mother tongue other than that. Their customs, manners and even physiognomy are apparently Indianised.

However, they are proud of their fidelity to and reverence for their ancestors. Their home Mukteshwar is a hill-station 7,500 feet high. It is an important place in many respects. The natural situation of the place is attractive and a well-known laboratory is situated nearby.

Almost all the members of the Buddhist community are employed in the laboratory save a few peasants. The people are quite cultured and refined unlike the hill tribes. They bear a good physique and a fair complexion. Their isolation from the rest of the Buddhists is a great loss which they very much feel. They find it difficult now to marry within the community without entering the prohibited degree. They are anxious to build up family connections with their co-religionists outside as they have young girls and boys of marriageable age.

They appealed to the Maha Bodhi Society to help them in organising themselves. In response Rev. H. Dhammananda and Rev. Subuddhi were sent as missionaries from the headquarters at Sarnath. The two monks stayed there for a fortnight, during which time evening classes were held and religious instructions given, along with a practical training in the management of their affairs.

The community is a progressive one. The members are quite capable of maintaining their families. The boys and girls of the marriageable age are of good disposition and cultured.

A branch of the Maha Bodhi Society was started there specially for their welfare under the title "Maha Bodhi Association." We are most concerned to hear that Christians and Mohammadans approach them with promise of assistance to solve their problems on condition they renounce Buddhism and embrace either of these religions.

Matrimonial-alliance is a pressing problem to them. They appeal to the Buddhist world most earnestly and it must hurry up to respond to them lest they deviate from the Buddhistic path.

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"HINDUS & BUDDHISTS SHOULD UNITE"

MAHASABHA PRESIDENT'S APPEAL

The following statement has been issued by Brother Savarkar, President, Hindu Mahasabha, regarding the Burmese-Moslem Riots in Rangoon:—

"While deploring the recent riots in Rangoon in general and the consequent loss of life and property, I assure our Buddhist co-religionists in Burma, on behalf of the Hindu Mahasabha, that all Sanatanist Hindus in Hindusthan share their indignation at the calumnious attacks indulged in by the Moslem pamphleteers against the life and teaching of Lord Buddha, and take this opportunity to exhort our Buddhist brethren in Burma to guard themselves against the systematic Moslem proselytisation in that land which is being conducted secretly and openly by Moslem organizations. His Highness the Aga Khan who is reported to have sent a message full of platitudes posing to play the part of a peace maker, is himself the head of a sect named Guptis, i.e., "convert converts" which is slyly spreading Islam in Burma as elsewhere.

"The second danger to be guarded against is the alarming increase in the number of Burmese girls who unwittingly

associate or marry Moslems but whose progeny is then systematically and legally claimed by and converted to Mahomedanism and brought up in anti-Buddhistic spirit. This process, if allowed to go on unchecked, will soon break up the racial, religious and cultural homogeneity of the Burmese nation and divide, as happened in the case of Hindusthan and mainly through the same process, into two antagonistic camps as Moslem Burma, and Buddhistic Burma. It is high time that our Buddhistic co-religionists wake up to the seriousness of this danger and put a stop by all legitimate means to this slow penetration of Islam and the alarming increase of the indigenous Moslem population in that land which slow process spelled slow death in the cases of so many other Buddhistic and non-Moslem nations in Asia.

Consequently the Sanghatanist Hindus in Hindusthan dissociate themselves from the statements issued by Gandhiji and other Congress leaders in so far as they have timidly shunned to locate the guilt of and the provocation to the recent riots on Moslem fanaticism.

"I exhort the Hindus in Burma to side with our Burmese co-religionists and sympathise with their national aspirations and not to have anything to do with the Moslem fanatics refusing to get misled under the deceptive slogan "Indians unite." Nor should our Buddhistic brethren in Burma fail in the heat of the moment to distinguish a friend from a foe and accord to the Hindu citizens there just and fair treatment, guarding their legitimate interest in so far as they do not endanger the peace and prosperity of the Burmese nation. The Hindus whose interests are religiously, culturally and politically allied with the interest of Burma, cannot fail to side with their Buddhistic sister nation, Burma, against any aggrandisement by a non-Hindu adversary."

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THOUGHT CURRENT & UNCURRENT

By Wayfarer.

John Wesley and Methodism: England and the United States have recently celebrated the bi-centenary of the foundation of the Methodist Church, one of the sects into which the Reformed Church divided itself. That Church arose out of the intense spiritual experience of John Wesley in the evening of May 24, 1738. It had extraordinary effect on the religious life of England. Wesley meant by the term "Methodist" a life lived according to method. His golden rule was, "Never be unemployed, and never be triflingly employed." Wesley observed his own rule; he methodised his life; and hence his life was a marvel of industry. The Methodist Church spread widely in England and in her progeny, north America. In the United States it split itself into three branches—the Northern Methodist Church, the Methodist Protestant Church and the Southern Methodist Church. Method or discipline fits in nicely with the genius of the English people—with their devotion for the warlike spirit. In an editorial on the late General Gordon, the "Christian Soldier", the *Statesman* mentioned the fact that the English people love their soldiers to be religious and their religion to be soldierly; and the paper referred, by way of illustration, to the Salvation Army as "one of the most characteristically English organizations extant." About three years ago the Lord Chief Justice of Scotland stated in open court that "England was the most priest-ridden country in the world." Of the great religions of the world Islam and

Christianity are based on military discipline. The wonderful progress of the former is due to the simplicity of its teaching and to its comparative freedom from dogma. John Wesley preached a plain, simple doctrine of justification by faith to a people who, untouched by the rationalism of philosophers inherited the old Protestant theology. As the *Manchester Guardian Weekly* wrote on May 27: "The eighteenth-century Devil was highly personal and the fires of hell were ever near. Wesley's faith, it has been said (and this perhaps explains his success), was on a level with the ordinary English mind; and he shared the popular superstitions and theological conceptions; he distrusted scientific reasoning. It was a religion of the people." As late as 1768 he stated that to give up the belief in witchcraft was in effect giving up the Bible. He believed that love was a sin. He had fought, sometimes with an almost superhuman intensity, against love which, he conceived, might turn him from his God-given work. He shared St. Augustine's view of woman: "What does it matter whether it be in the person of mother or sister; we have to beware of Eve in every woman." The character of John Wesley's intellectuality may be judged from the fact that he ascribed most of the evils of a degenerate age to the practice of drinking tea. The Salvation Army is a revivalist movement on lines similar to those of Methodism; but its seeds have falllen on barren soil as the growth of humanism in modern times has given the go-by to a theology founded on Semitic beliefs.

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THE GREAT GURU PADMASAMBHAVA OF TIBET AND BUDDHIST RELIGIOUS DANCING

By Two Eastern-European Members of the Holy Lama-Sangha.

1. Times are constantly changing. While elsewhere Buddhist thrones and traditions had been overthrown and the masterpieces of Buddhist art scattered by vandals and to-day searched for in vain, Buddhism in Tibet continued to gain in strength and stability. It emerged from the centuries not only scatheless, but with higher prestige within and without the Snowland, Tibet, the mysterious and fascinating country that has been and still is the land of Buddhist Science and the Abode of Shining Excellence. There is in Tibet deep veneration for the Great Guru Padmasambhava the founder of the Tibetan Buddhist Hierarchy, who by his sterling qualities of head and heart has enthroned himself for ever in the hearts of all Mahayana Buddhists throughout the world.

The worth of a Buddhist Nation is not gauged by the number of gold bars in their bank vaults, but by the way the teachings of Lord Buddha are practised and by the process called the art of civilization, a source of inspiration to poets, artists, dancers and philosophers.

Buddhism of Sakyamuni was preached for the first time in Tibet about 640 A.D. in the reign of the Tibetan King Sron Tsan Gampo. But it was not till hundred years later that Buddhism made great progress when King Thi-Sron-Detsan, listening to the advice of the

pandit Shantaraksita, summoned the famous Indian Buddhist priest, Guru Padmasambhava, to come to Tibet in 747 A.D. and this Mahayanist monk from the great Indian University of Nalanda (Oxford of Ancient India) became the actual founder of the ecclesiastical system known as Tibetan Buddhism. Mahatcharya Padmasambhava, "the Lotus-born", is called by the Tibetans the Guru Rimpoche, or Precious Teacher. He was born in Ghazni, famed for its mysticism and called in those far off days Udyāna, in Tibetan U-rgyan, to-day comprised within the territory of Afghanistan. Padmasambhava was an adopted son of King Indrabhuti, who was regarded as an authority on Mahayana Buddhism and who wrote a large number of Buddhist works. At least twenty-three among Indrabhuti's works are preserved to-day in Tibetan translations, the most interesting being Jnanasiddhi which throws much light on the little known Vajrayana school of Buddhism. Padmasambhava himself had eight Indian gurus belonging to eight different schools of Buddhist philosophy, but he was ordained by a priest of the Tantra-Yogacharya School and became soon renowned for his knowledge of *dharani* (mystical sentences) and of their efficacious application. Padmasambhava's greatest asset was his personal charm. But the shadow of the great position he was born to occupy first fell across Padmasambhava"s path when he was lecturing at the far-famed Buddhist University of Nalanda. Everywhere he was received with veneration. Padmasambhava's lectures at Nalanda and his university life formed a pleasant prelude to his trip to Tibet where he remained altogether about fifty years founding monasteries and teaching the Buddhist doctrine. At all the places which Padmasambhava visited, there were wild scenes of enthusiasm. During his journeys he visited almost every

part of India, Tibet, the "Grassland"-Mongolia and many other foreign lands. Glowing with zeal for the salvation of sentient beings, Padmasambhava did even visit China and especially the great monasteries and sanctuaries of Wutai-shan, in Shansi province, which is nowadays a meeting-place for the Tibetan and Mongolian Lamas and the Chinese Buddhist monks. There are to-day one hundred and fifty Buddhist monasteries and temples dedicated to the Great Aryan-Manjusri, the Bodhisatva of wisdom and tutelary god-protector of the holy Wutai-shan. The holy Wutai mountain rises in five terraces to a height of three thousand six hundred feet, which have given it the name of "Five Platforms" (in Chinese Wu-tai).

2. The loss which Buddhism had suffered later from persecutions in India, was amply compensated by the conversion of innumerable Chinese, Japanese, Mongolians and Tibetans. What Guru Padmasambhava alone accomplished seems almost incredible. People joyfully attended and listened to the holy man, who was kind-hearted and who, assisted by the Lotsava Pagur Vairocana, engaged in the explanation of Buddhist Yoga and Mantras, translated various Buddhist books into Tibetan. An account of the Lives of the Guru Padmasambhava points out that: "The park like country of Kamarupa (Assam) and Marurtse, the Haza, the Grusa country, Shambi, Farbhana and the Turfan country, the Raksasa country (S. W. of Udyana) and Rupchu, the country of the Nagas —all these he (Padmasambhava) brought into the Buddhist fold." But this most indefatigable and successful preacher, Padmasambhava, earned his greatest merit whilst engaged in preaching Buddhism to the inhabitants of Tibet. Buddhist mysticism, symbolism and Mahayanic fondness of

splendour have found their expression in the prayers, incantations and sacrifices Padmasambhava invented or developed in order to impress the mystically-inclined Tibetans.

Mahatcharya Padmasambhava was a very illustrious teacher of the Occult Sciences. He is said to have appeared to his followers in the guise of a penance-practising *Heruka,* which term refers to a Buddhist saint of high rank, who is "naked" with respect to all worldly things. Padmasambhava possessed the enemy-eradicating power of a very subtle kind. Concerning this power Western Scholars know very little, and in this direction there exists an almost virgin field for scientific research. When the Precious Guru Padmasambhava arrived in Tibet in 747 A.D., he found the people there harried and tormented by obsessing evil spirits. Aided by unfavourable climatic conditions, the dark elementals projected their malignity into Tibetans, producing insanity and various disorders in them. Padmasambhava knew how in nature all things influence one another. The exorcizing rites to neutralize the disharmony in man's body, mind and surroundings were employed by Padmasambhava to heal all manner of sickness and conquer malignant spirits. In order to appease and exorcize the demoniacal beings, habituated to an existence of purely sensuous delights, Padmasambhava, sounding a human thigh-bone trumpet and accompanied by a low chant on the part of his close disciples, performed his celebrated Buddhist Dance in order to destroy the powers of evil. Padmasambhava's dance, inimical to evil influences, was essentially a religious rite, rite of purification symbolizing the utter destruction of all recognized evil in constant activity and unconscious to an ordinary man.

In the Western world and in certain Eastern countries too a dance is danced for pleasure, or to exhibit the beauty of bodily movements, but in the Buddhist Tantrik dance, worldliness has no place, and so the religious dance is to be danced convincingly with a particular spiritual aim. Dancing is regarded by Tantriks, or Buddhist Sādhakas, as the sport of gods.

As Guru Padmasambhava danced with great ability he visualized that he is treading under foot the prostrate forms of malignant illusory beings which he thought of as being human corpses. This ecstatic dance symbolized the treading under foot of Wrong Belief, or the five chief obstacles at the beginning of the Path leading to Salvation, namely, Hatred or Wrath, Pride, Lust, Jealousy, and Slothfulness. Along with painting and music, religious dancing is an exquisite art in Mahayana Buddhism as revealed already a millenium ago in the paintings and frescoes at Ajanta. Ajanta and Sigiriya (in Ceylon) with their carved stones and likenesses of Buddhist gods bear eloquent testimony to the days of Mahayanic religious dancing. The Buddhist Natya-Shastras, or the Holy Books of Dancing, give rich information and a wealth of *mudras* or mystic poses of the hand or hands imitating symbols of various religious meanings. Without a knowledge of Buddhist life and traditions it is difficult to appreciate fully the key-note of Tibetan classical Tantrik dances. Tibetan Tantrik music, stereotyped by ages of tradition, the beat of the gong, the human thigh-bone trumpet giving forth a melodious tone, the skull-drum, which is the best and rarest of drums possessing a clear sound, come all with a weird exhilaration to Western ears.

A rhythmic motion travels from the Tantrik dancer's shoulders down his arms, and through his wrists to his hands

in mystic gestures. From the tips of his eloquent gesticulating fingers a wave of flame-like radiance passes on, out into the air, and falls with the might of a thunderbolt wheresoever the Tantrik Buddhist priest mentally projects it: against the demons and antagonistic spirits with their followers, rendering them powerless to flee. The dance is telling Tantriks a story, religious in significance. Movement and miming as well as a detailed and elaborate Buddhist symbology of ancient traditional gestures give one the impression of uncommon devotion, restrained sensitivity and delightful heroism before an audience of gods and men. Each Buddhist Tantrik dance has a characteristic musical motif which may be interpreted as symbology in sound. The expert and correct phonetic values of elaborate *mantric* sounds pervading in Tantrik dance music are contributing much to the full religious achievement.

(To be continued)

BOOK REVIEWS

WORLD FELLOWSHIP: *Edited by Charles Frederick Weller (Liveright Publishing Corporation, New York).*

The first Parliament of Religions was organised in 1893 in the progressive city of Chicago which offered its hospitality to great leaders of religious thought among whom we Indians specially remember Swami Vivekananda preaching Vedanta philosophy, the late Rev. Dharmapala inculcating the deathless messages of Buddhism and Mr. P. C. Mazumdar proclaiming the democratic Theism of the Brahmasamaj (Universalist Church). The key-note was sounded by the Venerable Dharmapala when he uttered the following words: "It is not

the elevation of one sect or one religion that the world needs to-day, but the elevation of Humanity on altruistic grounds." His Highness the Gaekwar of Baroda, as the International President of the World Fellowship of Faiths in 1933, delivered a noble address on "Religion in a changing world." Zoroastrianism, Brahmanism, Jainism, Sikhism, Islam and various denominations of Christianity were well-represented. The problems of racial and religious persecution were boldly tackled by Negro Theologian, the Rev. James S. Todd of Florida and Rabbi J. X. Kohen of the American Jewish Congress. We hope and pray that such a noble band of religious leaders and thinkers would use their influence, individual as well as collective, in developing a world foundation with the definite aim of combating the menace of religious intolerance and persecution, so disgraceful to modern man and civilization. We congratulate the World Fellowship of Faiths on the publication of this inspiring volume which we strongly recommend to the libraries, universities and colleges of India and of the Orient. The book contains valuable articles and up-to-date information on most of the important religions of the East and the West and thus it would prove indispensable to all those who are interested in comparative religion.

KALIDAS NAG.

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A MASTER OF THE MOUNTAINS: *By Barnett D. Conlan, Roerich Museum, New York.*

We acknowledge with thanks the present of a pretty booklet entitled "A Master of the Mountains" by Barnett D. Conlan. It is a treatise on the work and life of Nicholas Roerich, the great master artist and humanitarian. The book is well brought out and makes pleasant reading.

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TELA KATAHA GATHA (*Verses on Oil Pot*) *Translated into English for the first time by Dr. Bimala Churn Law, M.A., Ph.D., B.L.*

There is a beautiful poem which, so far, has been engorged by students of the Pali language only. It dates from the 10th century and is not labelled with the name of an author. It is a work of great literary merit because of the charm of its rhythm and its alliterations. The work is purely Buddhistic and known as the *Telakataha Gatha*. We have now the privilege of giving it for the world in English. Dr. B. C. Law, the well-known Buddhist scholar, has given a very correct rendering of it.

Although, needless to say, the beauty of the rhythm is lost in the translation, yet the deep meaning of the text remains the same, and the lovers of literature owes a debt to Dr. Law for this gift.

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NOTES AND NEWS

Justice for Animals.

Across this beautiful world lies a dark shadow—the shadow of cruelty. Animals, being defenceless against man, are the greatest sufferers, and millions of them are treated merely as *things*. But they are *not* things, and because they can feel pain they have a right to humane treatment.

On World Day for Animals (October 4th), people in every land give special attention to the needs and claims of the sub-human creatures. This concentration of thought on *one* day, is meant to inspire us to helpful and kindly action on *every* day. It is an observance in which ALL can take part by putting into practice the motto, Think—Speak—Act for Suffering Animals.

When will the dark shadow of cruelty be lifted from this beautiful world?

The answer to that question lies with you—with me—with all of us. Many of our habits involve the exploitation of animals for food, dress, etc., and we must set to work to uproot these commercial cruelties. Let us henceforth refuse to eat flesh food, wear furs, attend animal performances and films, take part in blood sports, or use medical treatments based on vivisection. Thus shall we hasten the day when our "little brothers and sisters" will be free and fearless. When men act justly towards animals, they will also desire to act justly towards their fellow-men. Peace will reign, and the world will become joyous as well as beautiful.—*From World League against Vivisection and for Protection of Animals.*

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First Ordination in Malabar.

Revd. Dharmaskandha who is doing splendid work for the cause of Buddhism in Malabar was the first Malayali to become a bhikkhu after the Buddhist revival movement was started in India by the late Ven. Sri Devamitta Dhammapala. For over two years he has been carrying on Buddhist activities on behalf of the Maha Bodhi Society at Calicut, Quillon and other places in South India. His efforts have borne much fruit as the number of people who have embraced Buddhism now exceeds 600. By making the first ordination in Malabar he has laid the foundation of an Order of bhikkhus in South India. The historic event took place on the 29th August last in the presence of many Buddhists including Mr. A. S. R. Chari who came specially from Bangalore to take part in the function. Mr. Balakrishnan who has been ordained as Samanera

Sumana is an enthusiastic young Buddhist eager to take part in the revival of Buddhism. While we wish him long life and spiritual happiness, we hope that he will live upto the ideals of the great Order to which he now belongs and contribute his share in disseminating the life-giving message of Lord Buddha in India.

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Scholarships for the Maha Bodhi Vidyalaya boys.

We are glad to announce that Sister Vajira has offered two schloarships of the value of Rs. 30/- and Rs. 20/- annually to the boys of the Maha Bodhi Vidyalaya. They are to be awarded to the two best essays contributed by the boys of the School. We are grateful to the generous Sister for her kind offer which will encourage the boys considerably in their studies. We hope the well-wishers of the School will follow her example by offering similar scholarships and prizes.

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Poet Noguchi's Letter to Poet Tagore.

The famous Japanese poet Yone Noguchi who visited India about two years ago and stayed a few days at Sarnath with Mr. Kosetsu Nosu, has sent a long letter to Rabindra Nath Tagore, the world famous Indian poet justifying Japan's action in China. In his letter Poet Noguchi attempts to make India understand Japan's standpoint with regard to the conflict. Poet Tagore has sent him a remakable reply which voices in a forceful manner the feelings of the Indian people on the question.

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Deaths of Revd. U. Kusalasaya and Mr. Chen Chang Leong.

We deeply regret to announce the sudden and unexpected death of Revd. U. Kusalasaya in Benares. He was doing valuable work for the cause of Buddhism by running a free reading room in that City. His death came to us as a great surprise as he was full of health and vigour. His work has now devolved upon Revd. U. Dhamissara of Ye P.O. Moulmein, Burma, who has been appointed by the bhikkhus to take his place by the customary Buddhist law known as *apaloka Kamma.*

We have also to announce with deep regret the passing away of Mr. Chen Chang Leong, the chief supporter of Revd. Kusalasaya. For years he has been in indifferent health and his death does not come to us as a surprise. Like his father, the late Mr. Chan Chore Khine who built the Maha Bodhi Free Dispensary Building at Sarnath, he had a generous heart. To complete his father's work he himself gave a donation of Rs. 1100/- to the Maha Bodhi Society. His death is a great loss to the Buddhist movement in India. We express our deepest sympathy with the bereaved family.

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Railway Concession Tickets for Buddhist Pilgrims from Burma.

In our last issue we had expressed the hope that Railway Concession tickets might be offered to pilgrims coming from Burma. Our expectations have been fulfilled at least partly. Buddhist pilgrims coming from Rangoon will be offered concession tickets from Calcutta to all the sacred places. We draw the attention of our readers to the notice appearing elsewhere and trust that the Buddhists will avail themselves of these tickets.

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Revd. Nilwakke Somananda.

We learn with satisfaction that Revd. Sri Saddhammacharya Nilwakke Somananda Thera, representative of the Maha Bodhi Society in Madras, has been elected President of the South Indian Buddhist Association. This is an

honour which he well deserves and we trust his election will open another era of Buddhist activities by that Association.

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International Buddhist University Association.

The following course of lectures has been arranged by the above association at the Maha Badhi Society's Hall in Calcutta. Lectures already delivered were well attended.

AUGUST, 1938.

15th Monday—Miss Surama Mitra, M.A., Prof. Ashutosh College.
Subject :—Some Aspects of Buddhist Karma Theory.

22nd Monday—Dr. Benoy Chandra Sen, M.A., Ph.D., P.R.S.
Subject :—On Buddhist folklore and History.

29th Monday—Maha Mahopadhyaya Pandit Vidhusekara Sastri, Prof. of Sanskrit, Calcutta University.
Subject :—Triveda Buddhism.

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SEPTEMBER, 1938.

5th Monday—Dr. P. C. Bagchi, M.A., D.Litt.
Subject :—Introduction to a Comparative Study of Buddhism.

12th Monday—Maha Mahopadhyaya Pandit Vidhusekara Sastri.
Subject :—Buddha's Teachings.

19th Monday—Dr. Nalinaksha Dutta, M.A., Ph.D., D.Litt., P.R.S.
Subject :—Buddhist Manuscript discovered in Kashmere.

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OCTOBER, 1938.

10th Monday—Dr. Surendranath Das Gupta, M.A., Ph.D., Principal, Sanskrit College.
Subject :—Hindu and Buddhist Philosophy.

24th Monday—Dr. Satkori Mukerji, M.A., Ph.D.
Subject :—Mahayana Philosophy.

31st Monday—K. K. Mukerji, M.A., B.T., Prof. Calcutta University.
Subject :—"Some Aspects of Buddhist Education,"



Artist : PRAMODE K. CHATTERJEE

ASOKA

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं। देसेथ भिक्खवे धम्मं आदि कल्याणं मज्झे कल्याणं परियोसान कल्याणं साट्ठं सव्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. 46.] **NOVEMBER, B. E. 2482 / C. E. 1938** **[No. 11**

THE SACREDNESS OF LIFE

This scripture of the Law of Duty has been written by Command of His Sacred and Gracious Majesty the King (Asoka):—

"Here no animal may be slaughtered for sacrifice, nor shall any merry-makings be held."

"Because in merry-makings His Sacred and Gracious Majesty sees much offence, although certain merry-makings are excellent in the sight of His Sacred and Gracious Majesty the King.

"Formerly in the kitchen of His Sacred and Gracious Majesty the King each day many hundreds of thousands of living creatures were slaughtered to make curries.

"But now, when this scripture of the Law is being written, only three living creatures are slaughtered for curry (daily), to wit, two peacocks and one antelope, the antelope, however, not invariably.

"Even those three living creatures shall not be slaughtered in future."

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A MEDITATION IN THE VICTORIA AND ALBERT MUSEUM

By Frank R. Mellor

In the Indian Section of the Victoria and Albert Museum, South Kensington, London, is a room entitled The Buddhist Room. It is a room seldom visited, except by passers through, on their way to other rooms in the museum, for its contents are principally statues of the Buddha, more or less crude according to their age and the countries of their origin, and carvings which, though precious in themselves, have little interest except to the Buddhist, the archaeologist and the student of comparative religion. On the day I visited there I was the sole occupant of the room until my meditations were broken by the advent of a noisy quartette of children, laughing and making fun of what they could not understand, as is the way of human kind.

Amongst these attempts of man to portray something so much higher than himself that the result he obtains is only grotesque, stands a small show-case differing from the others only by having its floor covered by a yellow cloth instead of white paper. In it among some curiosities

which, though the gazer is not told that, were probably discovered in the same tope at the same time, stand two small round stone boxes which, the label tells one, contain, "Portions of the ashes of Sariputta and Moggallāna, principal disciples of the Buddha."

Only that and nothing more! ! !

When, unexpectedly, I first saw these two unpretentious caskets, I confess that a wave of profound religious awe swept o'er me. Unconsciously my hands joined and I found myself reciting the Salutation and the Refuges, for these are the remains of Holy Men who saw, talked with, and received the Truth from the Blessed One himself.

In meditation I was carried back twenty five centuries, to a world different in thought, word and deed from the one we inhabit now. I saw Upatissa, as he was then known, a beautiful boy, the eldest son of Vaganta, a rich and influential Brahman, and of the Lady Sari, his wife, a charming Brahmani, who were the leading people in the village of Upatissa or Nalaka, near Rajagaha.

Such was the charm and beauty of the Lady Sari that she overshadowed her son and he became known as Sariputta, (Son of Sari), a name which clung to him for the remainder of his life.

I saw him again, now a young man in all the pride of youth and vigour. With his friend Kolita, more commonly known as Moggallāna, he was attending a hill-top festival. Perhaps the luxury of Sariputta's upbringing had satiated him with village fetes for he suddenly perceived the vanity of sensuous pleasures; his mind recoiled from them and he determined to seek a way of life more worthy of a man.

Moggallāna agreed to throw in his lot with that of his friend and without even returning home to inform their

parents of their intentions they dismissed their attendants and set out together as homeless wanderers in quest of—they knew not what.

Before long they fell in with a wandering ascetic named Sanjaya who had a numerous following of disciples. They joined this throng but soon found that Sanjaya was not the teacher they needed for the meagre knowledge that he could impart was very little more than they already knew. They therefore left him and continued their wanderings.

For months they continued their search like travellers following a will-o'-the wisp, meeting nothing but disappointments, which was not strange for they did not know what they were looking for. At last grown weary of their aimless search and perhaps a little wiser from having abandoned their lives of luxury, they decided to return home, first making the compact that he who should first discover the way to Spiritual Enlightenment should immediately inform the other.

Sometime after this, Sariputta wandering aimlessly in the little town of Rajagaha, chanced to see a Buddhist monk going upon his begging round. He had never seen one of that sect before and he marked the calmness and dignity with which this venerable man passed with measured step from door to door, accepting without speaking such portions of food as the charitable placed within his bowl, soliciting nothing and giving no thanks for what was received.

Sariputta thought it would be unmannerly to interrupt the monk during his begging round so followed him at a distance. The monk, having gathered sufficient food for his scanty meal, left the town and sat down under a tree to consume it. Sariputta stood afar off until he noticed

that the monk had finished his repast and washed out his bowl. He then approached him courteously, made obeisance, and modestly enquired what doctrine he professed and who was his teacher. Assaji, for that was the monk's name, replied, "I am still a novice in the Order and am not able to expound the Teaching to you at length." Sariputta then said:—"I am Upatissa, Reverend Sir, say much or little according to your ability and it will be left to me to understand according to mine." The Venerable Assaji then uttered a four line stanza which skilfully sums up the profound philosophy of the Buddha.

"Of all things which proceed from a cause,
Of these the cause the Tathagata hath told;
And also how they cease to be,
This too the mighty monk hath told."

It is said that hearing of the first two lines of this stanza was sufficient to cap the result of Sariputta's many and prolonged meditations. Before he had been as a seaworthy ship, well-found and capable of sailing the seven seas but which for want of a compass and helmsman yaws and drifts o'er the ocean at the mercy of every breeze and current. Now he had found his helmsman, his compass was fixed and his destination certain. Having taken a reverend leave of the teacher who had directed him upon The Way, with joy he hastened to tell his friend the good news. Moggallāna also understood the meaning of the stanza and together the two friends sought the Blessed One and were without question received into the Order.

Almost immediately Sariputta and Moggallāna became the two chief disciples of the Blessed One who said that Sariputta was second only to himself in the Order and dubbed him Captain of the Dhamma. He became famed for the eloquence of his preaching and was an ever-willing

spiritual instructor to young and old, rich and poor alike. Several chapters of the Buddhist Scriptures are attributed to him, and such was the charm of his personality that kings deemed it an honour to be allowed to provide his daily meal.

Many were the wordy battles that Sariputta waged with the Brahmins and leaders of other sects for at that time the followers of the Blessed One were members of a small sect fighting for its existence against enormous vested interests and had to be ready and willing to state the reasons for their belief before all comers. In all these contests Sariputta was victorious.

One such contest was with a famous woman ascetic who, after the manner of Socrates, wandered about asking questions from whomsoever she met. No one was able to meet her in debate and such was the dread inspired by her numerous questions that the news of her approach was enough to empty the street and cause every door in the village to be closed and barred.

Sariputta answered all her questions calmly and without hesitation. He then asked to be allowed to ask one question in return.

"Ask your question, Lord, "said the ascetic.

"What is one?" asked Sariputta.

The woman was non-plussed and begged for the answer. Hearing it she sought admission into the Order, became a nun, and in time attained to Enlightenment.

At an advanced age after forty five years of a pure and holy life in the service of the Teaching the time came for Sariputta to attain to Nibbana. He was stricken with a severe attack of dysentry. Seeing him in great agony, his friend Moggallāna asked if he knew of a cure. Sariputta replied that his mother used to cure him with honey and

milk porridge. Moggallāna procured the necessary ingredients and prepared the porridge. Sariputta was about to take the porridge when a sudden thought struck him and he asked whether the materials had been received in the usual course of a begging round or had they been asked for. Learning that they had been obtained by asking for them he refused to partake of it saying that he preferred to die rather than break the rules of the Order.

Knowing that the time of his passing was near, Sariputta determined to die in his mother's house, in the room in which he was born. Having swept his cell and placed its contents neatly and tidily, he presented himself before the Blessed One, announced his impending death and begged leave to proceed to his mother's house. With calm regret the Blessed One gave the leave asked for and added:—"Assuredly, Sariputta, it is seldom that the Brethren are able to listen to a Bhikkhu like you. Therefore, be so good as to deliver a discourse to them before you depart."

With due reverence, Sariputta gladly accepted the invitation and expounded the Dhamma to the quiet assembly of the Brethren of the Order, in the very presence of the Blessed One. Then, that last duty having been performed, with sad solemnity he bowed down and clasped the feet of the Blessed One and begged that if he had wronged him by thought, word, or deed, he might be forgiven.

Soft spake the Blessed One:—"You have done no wrong, O Sariputta, either in thought, word, or deed."

Leave having been taken, Sariputta, accompanied by a party of Bhikkhus, departed for his native village, which was reached in seven days.

The beautiful Lady Sari was now an old woman, perhaps a little crochety and mean through the cares of household affairs and the loneliness of her widowed state. It was with some reluctance that she provided accommodation for the retinue of her son, for she had not been converted to the Buddhist creed. But love for her son overcame the prejudices of caste and she saw that the Bhikkhus were suitably housed and Sariputta entered the chamber in which he was born and was now to die. No sooner had he entered the chamber than he was taken with a fatal attack of dysentry, but holding back the sickness by force of will he delivered a discourse to his mother which converted her to the Teaching.

His time was now at hand. The Brethren were summoned in haste. He asked Cunda to raise him up. Then, supported in a sitting position, he said:—"Brethren, for forty-four years I have lived amongst you. If I have wronged even one of you by thought, deed or word, I pray you forgive me."

The dawn was breaking; the fresh cool morning breeze came softly through the window of the little room as the body of the Venerable Thera Upatissa, the Captain of the Dhamma, the first chief disciple of The Blessed One, was gently lowered back upon the bed by his brother Cunda and that immortal part, which we poor laymen do not rightly know, attained to Pari-Nibbana. Oh that this suffering world might once more be visited by a Sariputta!

And Moggallāna. . . . .

Here my meditation was broken by a noisy little band of school children with their happy shrill voices and clumping shoes who laugh to see an elderly man standing with joined hands before a show case.

The aura of calmness and peace with which my meditation had clothed me, disappeared. With a sigh I turn away and pass out into the busy street where things spiritual are thought but fit for fools and dreamers and where every vista is polluted with signs of man's mad desire to make money out of his fellow man.

"In them is no safe sanctuary; in them is not the supreme sanctuary; in them is not the sanctuary whither a man may go and cast aside his cares." (Dhammapada.)

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PRIEST-CRAFT & CASTE

By Dr. Hardayal, M.A., Ph.D. (Lond.).

Caste is the curse of India. Caste, in all its forms, has made us a nation of slaves. More than 1200 years ago, the short-sighted priests of the new Hindu Church thought that they could secure power permanently for their caste by excluding the other castes from higher education and dividing them into mutually hostile sections. The Hindus were forbidden to marry freely among themselves; and they were directed to abstain from eating and drinking with one another. Could blind folly go further?

The Priests rejoiced that they had succeeded in their designs. Their system gave Hindu India a short period of sham glory and unity but it was a false dawn. Priest-craft and caste could not supply a firm foundation for a healthy society. The priests really cut the branch on which they were sitting. The whole miserable farce ended in disaster and centuries of slavery. The priests wished to lord it over the Hindus for ever and ever, but they themselves became the slaves of the Moslems and the Europeans.

Thus Caste has led to a veritable *reductio ad absurdum.* The priest is our master but he himself (and all of us) are the slaves of foreigners. This is the fruit of caste. The mills of History grind slow, but they grind exceeding small. It is not Islam, and it is not England, that has destroyed India. No, our enemy is within us. Priest-craft and caste have slain us. This is the truth of history. Hindu Society twice committed suicide.

Where in Indian literature shall we find an antidote to this deadly cobra venom of caste? We have had many Vaishnava and modern teachers, who have preached against caste. All honour to them and their work. But we see that they have not accomplished much. Caste is such a monster that some tremendous and irresistible force is needed for its destruction. Destroy it we must or it will destroy us. Caste must go and it must not go slowly and gradually but immediately and completely and irrevocably. This should be our vow: No compromise with caste in any shape or form, and Hindu unity as our practical social ideal. We do not need four castes or three or two. We do not wish to hear all that foolish talk about the four castes and their duties. We do not want these four names of brahmans, kshatriyas, vaisyas and sudras. We are only men and Hindus and then we have our different occupations. We are also true citizens of India, and we are members of the League of Nations. These are our new names and terms. Away with the death dealing nonsensical and meaningless division of society into brahmanas, kshatriyas, vaisyas and sudras. These Sanskrit words should not be found in the vocabulary of New India. Deeper than the wells of Rajputana desert shall we dig a grave for these inauspicious names of evil omen, suggesting of inequality and discord, weakness and servitude.

The priests exterminated Pali in India. They did not detest Pali on account of the philosophical doctrines or the ethical precepts of Buddhism. They even acknowledged Buddha as a great teacher and deified him. But they wished that Buddha's wonderful words should not be heard within India, as those words would have the power of dynamite against the citadel of caste. They said: "Perish Pali ; Perish India ; But our caste must rule," just as many Englishmen say to-day, "Perish the whole world, but our nation must dominate and exploit Asia and Africa." This is the clue to that period of Indian history. Pali will be our ally against caste. Pali will take us straight to the holy feet of Buddha, who has uttered a tremendous "Lion roar" (to use a Buddhist expression) against caste and priestcraft. Nanak and Kavir, Keshava Chunder Sen and Dayananda have already attacked caste, but the word of Buddha has also great power. Many teachers say the same thing, but the greatest of them makes men do the right, while the lesser prophets only tell men to do the right. There is a great difference between exhorting people and giving them power to act. A physician does not merely write prescriptions ; he must heal the sick. We should, therefore, unearth from the archives of our nation the precious words of the Buddha, which did abolish and destroy caste in India when they were uttered. We must fight caste with all the weapons that we can get. We master a vast army for this campaign. We take all the wisdom of the West and the East for this great struggle. Europe teaches us ; our medieval and modern saints awaken us ; and now let us also listen to the mighty word of Buddha, which shall never be forgotten by mankind and that word consumes caste to dust and ashes.

We should tell the people that Rama killed Ravana, and Krsihna slew Kansa and Buddha was born to destroy the more terrible demon of caste (not merely to abolish animal-sacrifices and flesh-diet as the priests now teach us). We can cite the very words of Buddha, which have come down to us in Pali.

Let us not deceive ourselves. Caste ruined Guru Govind Singh's work. Caste disintegrated the Maharatta empire. Priests and castes destroyed the magnificent army created by Maharaja Ranjit Singh. This is my interpretation of history. The priests are to-day condemning and opposing Mahatma Gandhi. When any great movement is started in India, the priests as a class will try their utmost to smother it, if their pre-eminence is not acknowledged. They will destroy every good movement rather than give up the old privileges of their caste. Caste and Priestcraft stand or fall together. India can never establish and maintain a free State, so long as caste rules in our society. This is not a social or a religious problem. It is a political question. Caste will undermine and destroy every indigenous State that may arise in India, and land us again in bondage. It will be the same sad story once more. All Hindu political parties must therefore accept the immediate abolition of caste as a principle, they should insist on the introduction of inter-caste marriage and interdining, and recognize the right of all Hindus to higher education. Guru Govind Singh learned by experience that he could not create an efficient army without first abolishing caste. The history of the Mahrattas shows that civil administration cannot be carried on without destroying caste in Hindu society. I am therefore not going too far or "meddling with delicate social and religious questions," when I propose that all Hindu parties must adopt the "No caste"

programme. I predict that all Hindu movements that ignore this suggestion will go to pieces. You may deliver speeches, pass resolutions, and sign Commonwealth Bills *ad infinitum,* but you will discover (if you live long enough) that caste-ridden Hindus cannot work together, or establish a free State or create a victorious army. This is thus a political question of first magnitude. I have some experience of practical political work. Our heroes may fight, and our martyrs may fling away their lotus lives in early bloom ; but old wily Priestcraft and Caste will again ruin their work, if these two enemies are left alive. That leader who can organize a caste-free political party among the Hindus, will be the liberator of India. This is the message of Buddha and Guru Govind Singh.

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BUDDHISM AND INDIAN RELIGIOUS THOUGHT

By R. J. Jackson

No one who is at all interested in the great problems of philosophy,—in the everlasting question concerning the *why and the wherefore* of our existence on this earth—can afford to ignore the valuable guidance offered by the great Teachers and thinkers of India towards the solution of these problems. For centuries in Ancient India they had watched the daily miracle of the dawn and the sunset—they felt themselves linked up in this great scheme of nature, and *they rejoiced* in their life. This joy is reflected in the hymns of the Rig-Veda—that wonderful book of ancient Indian Religion.

Nevertheless they had asked themselves from early times questions which they felt they were unable to answer: (R. V. 10.81.2) "What was the place, which was the support, and where was it, from whence the all-seeing *Visvakarman,* (the fashioner of all things) when producing the earth, displayed the heaven by his might?

What was the forest, what was the tree[1] from which they carved out heaven and earth? Ye wise, seek in your minds that place on which he stood when supporting the worlds." And the unknown author goes on:

"*Beyond* the sky, *beyond* the earth, *beyond* the devas and the asuras, what was the first germ which the waters bore, wherein all gods were seen?"

In putting these daring questions these ancient thinkers saw clearly that life first started in the water. There is no answer to them in the *Hebrew Bible.* And our hymn goes on:

"You will never know him who created these things;
something else stands between you and him,
Enveloped in mist and with faltering voice the poets
walk along rejoicing in life."

So they rejoiced in the life they *now* lived, and were content, for a time, to put these deeper questions aside. They prayed that they might live to see a "hundred autumns" and when they died they might enter

"The Kingdom of inexhaustible light
Whence is derived the radiance of the sun.
To this kingdom transport me
Eternal, undying!"

"*Undying*"; yes, that is the keynote of Indian religious thought and aspiration,—*that* is the magic word we are

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[1] Our "materies"—matter.

coming to,—for after all the gods in the Veda are *lease-holders*—like the gods in Scandinavian Edda, or on Mount Olympus ; they have no "fixity of tenure." In some places Savitri and Agni are said to have *conferred* immortality upon the gods ; elsewhere it is said that the gods *drink soma* to obtain the same gift, but it is generally taught that they obtained their divine rank through austerities.

The immortality of the gods is thus only relative. They are recognised to be subject to the same law of dissolution as other beings:

> "Many thousands of Indras and of other gods have, through time, passed away in every mundane age".

The gods both desire and are capable of *mukti, liberation from future births.* Here was the dawn of the realization of *Samsara—the Wheel of Birth and Death.* The word Samsara means "wandering". Birth means death—death means re-birth—here was the vicious circle.

Indian philosophy set itself to answer this question: Can we escape the "Wheel". and if so, how? Back of this query lay another: What is the invisible force or power that *causes* a man or god to be reborn? You remember I spoke of a god in the Veda,—Visva-karman—the maker of all things. The word *'karman'* means deed or work. At the time the forest-sessions were held called "Upanishadas" karman, deed, was recognised as the link between birth and birth. But it was held as a mighty secret ; only the initiated 'high born' could be taught it. In the esoteric teaching *every man* became *Visvakarman,* the maker of all conditions. It is associated with the teaching of Yajnavalkya, one of the greatest thinkers of early Indian antiquity. It occurs in the 129th hymn of the 10th Maṇḍala of the Rig-Veda. We read of a time when there was 'neither aught

nor nought, neither death nor immortality,' and the hymn goes on:

Then first of all arose *desire,* the *primal germ of mind*
Which 'nothing' with 'existence' links, as sages searching find.

Here was the great secret of the creative power of thought. Men were beginning to find out that they were *their own* creators! We might say this was the most revolutionary discovery that was ever made in the history of thought. It dispensed with the need of *external* gods and saviours and turned a man's thought inward upon himself. How long it took to win acceptance we do not know. It must have taken centuries to work it out in all its applications. *Every* problem *here* and *hereafter* was set and answered by it. It was the power that *fashioned the worlds* and their succession. The sects which challenged it in the Buddha's day could not hold their own. The materialist might question it. He might say: "We do not see that men reap what they sow"—but the logical Indian mind clung to it, as the inviolable support of the essential justice regulating human life. It determined the state of animal, man, demon, ghost, or god, the social rank of man as prince or slave: the grace or deformity of his person, the vicissitudes or good fortune or loss, of sickness or accident or bereavement. All the abilities and dispositions, the tempers and infirmities, the energies and affections that make up his inner personality—these are the inevitable results of his past. Far, far back in distant ages, where no beginning *could be conceived,* he somehow started making himself. Through innumerable lives—whether in heaven, on earth, or in hell,—he had been subject to the inviolable *law that by* every moment's action in thought, word, or deed, he strengthens or weakens the forces of good or evil

around him. The animate world is incorporated in a universal moral order. This vast variety of beings in constant transit from one scene to another, between the extremes of hell and heaven, all shared a common life, under a common sovereignty, invisible, impersonal, but all-embracing. Within its sway, were they then all *separate* atoms? Had they no ties of *union* with each other? Such questions were not asked at first. The Buddha was content to insist on the certainty of moral consequences for each thought and word and deed. Among the five orders from the demon to the angel, every one must die and be reborn, for his own iniquity or his own virtue. The past could not be cancelled nor responsibility evaded. The whole of existence is ruled by *everlasting right.* The Buddha claimed to reveal the Way —the Way that led to *emancipation* from *rebirth. Two main features* of the Indian mind have marked the attitude of their theology and philosophy from *later* Vedic times.

(1) The *mighty power of concentration,* and, based on the discovery that life is sorrow.

(2) *The fear of life,* for the logical Indian saw clearly that *death* cannot be conquered until *life* is conquered. This fear of life is based on another specifically Indian idea —that of *transmigration.* The doctrine of transmigration might seem startling to modern minds but it was accepted as an axiom in the Buddha's day. So in the main systems of Indian Philosophy we find these two features prominent: the *Superiority of the Mind* and the *desire to overcome Life;* for Life is an evil, is the great prison-house into which man has been cast, and in which he is kept by transmigration. So the constant prayer of the Indian at all times has been: "Deliver us from the evil of Life".

In the words of *Brihadaranyaka,* the great jungle Upanishad:

"From the *unreal* (life as we know it) lead me to to the *Real*" (*deliverance* from life as we know it).

From darkness lead me to Light.

From death lead me to the Undying".

This was the State in which there could be no more re-birth.

Most sharply and distinctly was the contrast between Matter and Mind formulated and an assurance of the attainment of an escape from the prison of life in the Sankhya system which has had an enormous number of followers. On the Sankhya is based the Yoga system and the Buddha was familiar with the latter, indeed, accepted the whole system as the metaphysics of His Teaching.

The Buddha did not *change* anything in the notion that life is an evil—that is a given proposition. He also accepted the superiority of thought, but He developed this still further: the superiority of *character*—the emphasis on man's *personal character* is an outstanding feature of His teaching. So He is the forerunner of Socrates (born some years after Buddha's Nirvana) with his maxim that *Man is the measure of all things,* and that the truth is valuable as such only in so far as man recognizes it *as such for himself. That* was the great endeavour of Socrates, to make the people find the truth from general facts, a method called the inductive or Socratic method. The best illustration of this method is the First Sermon of Buddha preached at Benares, the holy city, to the five bhikkhus or disciples. The *method* of self-conquest practised by nearly all Hindu ascetics was mortification, penance and self-torture. Buddha rejected this method. This being the case, He was asked how could he have won the victory?

He replied by explaining the fundamental truths of his system, an exposition preserved in the *Dhammacakka-ppavattana Sutta,* the Sutra of the Foundation of the Kingdom of Righteousness. This expression is sometimes rendered "Turning the Wheel of the Law", and in the Buddhist sculptures of the great Tope at Sanchi the disciple is sometimes represented as turning a wheel. But the "cakra" or "cakka" on the monuments is no ordinary wheel: it is the sign of dominion; and a *cakra-varti* is, "he who makes the wheels of his chariot roll unopposed *over all the world"—a universal monarch.*

'Dharma" (Pāli, Dharma) is not *law,* but that which underlies and includes the law—a word often most difficult to translate, and best rendered here by *truth and righteousness;* whereas the word "law" suggests ceremonial observances, *outward* rules, mere ritual, which the Buddha wished to do away with; "Pravartana" (Pāli, *pavattana*) is *"setting in motion onwards",* the commencement of an action which is to continue. The whole phrase means therefore: "To set rolling the royal chariot wheel of a universal empire of truth and righteousness". This perhaps sounds more grandiloquent to us than the original words did to the Buddhist, to whom the allusion to the *cakra* was familiar through its connexion with ancient Indian sun mythology. In order to avoid explanatory words which would spoil its simplicity we choose another and entitle it: "The discourse on the Foundation of the Kingdom of Righteousness."

The sutra is placed in a *setting of exquisite poetical imagery.* The devas throng to hear the discourse until all the heavens are empty; and the sound of their approach is like the noise of a storm, till at the blast of a heavenly trumpet they become as still as a waveless sea. All nature

is moved ; the everlasting hills on which the world is built leap for joy, and bow themselves before the Teacher, while the powers of the air dispose all things as is most meet ; gentle breezes sigh, and delicious flowers fill the air with their scent. "The evening was like a lovely maiden ; the stars were the pearls upon her neck, the dark clouds her braided hair, the deepening space her flowing robe. As a crown she had the heavens where the angels dwell ; these three worlds were as her body ; her eyes were the white lotus flowers, which open to the rising moon ; and her voice was, as it were, the humming of the bees. To worship the Buddha and hear the first preaching of the word, this lovely maiden came." When Gautama spoke, though He spoke in the language of Magadha, each one of the assembled hosts thought himself addressed in his *own language* and so thought the different kinds of animals, great and small. Had a Greek been passing by at the time, as Rhys Davids remarks, he would never have dreamt that the few "barbarians" talking together earnestly under the trees, were giving expression to ideas that would move the world!

The discourse laid stress on the necessity of adhering to the "Middle Path" ; that is to say, in being free, on the one hand, from "devotion to the enervating *pleasures of sense* which are degrading, vulgar, sensual, vain, and profitless" ; and on the other, from any trust in the efficacy of the mortifications practised by Hindu ascetics, "which are painful, vain, and useless". This *Middle Path* was summed up in 8 principles or parts (*angas*) found in all schools of Buddhism. Right Views, Right Aspirations, Right Speech, Right Actions, Right Livelihood, Right Effort, Right Mindfulness and Right Meditation (samadhi). This is by no means an *arbitrary* composition, but rather a *sequence of*

steps of psychic practices, according to *Yoga* pattern. We see that Moral Training *precedes* meditation (*samādhi*).

Samādhi becomes a *constant* habit of mind—a power of self-concentration—of preventing outward sensations from obtaining *mastery* over the mind. Then the great Teacher points out the *Four Noble Truths viz.,* Suffering—the Cause of Suffering—the Cessation of Suffering—and the Path which leads to the cessation of suffering.

> (1) Suffering—Birth is sorrowful ; growth, decay, illness, death, all are sorrowful ; separation from objects we love, hating what cannot be avoided, and craving for what cannot be obtained are sorrowful. Such states of mind as co-exist with the consciousness of "I" with the sense of *separate* existence are states of suffering or sorrow.
>
> (2) The *Cause* of Suffering—The action of the outside world on the senses excites a *craving thirst* for something to satisfy them, or a *delight* in the objects presenting themselves, either of which is accompanied by a *lust of life.* These are the *causes* of sorrow.
>
> (3) The *Cessation of Sorrow*—The *complete conquest over* and *destruction of* this eager thirst, this lust of life is that by which sorrow ceases.
>
> (4) The *Path leading* to the *cessation of sorrow* is the *Noble Eightfold Path* of a virtuous life.

The Buddha declared that he had arrived at these convictions, not by study of the Vedas, nor from the teachings of others, *but by the light of reason and intuition alone.* And the Sutta concludes with the triumphant song of the devas:

> Hard by Benares in the Deer Park hermitage
> Lord Buddha set rolling that great Wheel of Truth,

Empire of Law supernal ; the which none—
Monk, priest or god, demon or evil one—
Ever shall turn aside or cause to stay!

Buddhism has sometimes been called "pessimism" because it recognizes and points out the *transiency and sorrow* of all forms of finite existence—but the *significance* of *Buddha's* teaching is that "there lurks in transient form *immortal bliss*" . . . . . "He who overcomes this contemptible thirst ((for the transient form), sufferings fall off him like drops of water from a lotus leaf." *Is this pessimism?* Immortal bliss—*i.e., Nirvana—this then* is the *goal* of the Noble Eightfold Path. I spoke of the conception of *immortality* in the Veda. The *Devas* were supposed to become immortal by copious libations of some juice (a plant which produced a state of intoxication), and we know that in the West the *fermented juice of the grape* is the basis of a sacrament believed to confer immortality. The gods of Olympus could only keep alive by drinking Ambrosia, and in the Eleusinian Mysteries it was the deities of the corn and wine,—Ceres and Dionysus—who conferred immortality. In the history of religion these historical parallels are significant. But the Nibbana of the Buddhist is not a mere perpetuation of mortality. It is the *conquest* of death because it is the cessation of craving. Such was the testimony of the converted harlot, Vimala:

"Purged are the Asavas that drugged my heart ;
Calm and content, I know Nibbana's peace".

Nibbana, then, or in its Sanskrit form, Nirvana, is the state of Buddhist holiness, the attainment of complete self-control, and the knowledge and insight which were inseparably united with it.

The *word* appears in *Indian* literature for the first time in Buddhist teaching. Whether Gotama found it

already in use, or coined it for his own purposes we cannot tell. It is derived from the verb nibbati, to "go out" in the sense in which a fire or lamp goes out when no more fuel or oil is supplied to maintain the flame. Nirvana, then is the *"going out", the extinction of that sinful grasping condition of mind and heart,* which would otherwise, according to the *play* and *interplay* of Karma, be the cause of renewed individual existence.

We have seen that Nirvana is the great *emancipation and joy* of deliverance from suffering, *here and now, in this life.* Such deliverance was the essence which flavoured the whole teaching.

The *life of man,* to use a constantly recurring Buddhist simile, *is like the flame of an Indian lamp,* a metal or earthenware saucer in which a cotton wick is laid in oil. One *life* is *derived* from another, as one flame is lit from another; it is not the same flame, but without the other it would not have been. As *flame* cannot exist without oil so *life, individual existence,* depends on our *craving for it,* our attachment to it (*tanhā,* lust of life).

We live in our own finite prison. If there is no oil in the lamp it will go out, though not until the oil which the wick has drawn up is exhausted: and then no new flame can be lighted there. And so the parts and powers of the perfect man will be dissolved and no new being will be born to sorrow. When we have thus conquered the false self, to us will apply the words:

> "they—the wise are extinguished like this lamp".
>
> "To him who has finished the Path, and passed beyond sorrow, who has freed himself on all sides, and thrown away every fetter, there is no more fever of grief" . . . . . "Him the gods envy from their lower seats."

So the Buddhist scriptures are full of passages in which this State is described, or rather, I should say, pointed out, emphasized, in terms of awe-struck and ecstatic praise. But all that could be said would *rather* remind us of a striking parallel in the Bhagavad Gita:

"Nor wotteth man this, what a marvel it is
When seeing and saying and hearing are—*done*!"

There is a Nirvanic suggestion in the conception of the *realm of Pure Form* where peace of mind alone can be found, *there* no suffering exists; while the clinging to *bodily* form is a vale of tears. We get this in Schiller, the German poet who contrasts the Realm of Pure Form with what we *call* reality; the *Ideal* life, with actual *material* existence:

"In your region of pure forms,
Sunny land e'er free from storms,
Misery and sorrow cease to rave.
There our sufferings no more pierce the soul,
Tears of anguish there no longer roll,
Nought remains but mind's resistance brave,
Beauteous as the rainbow's coloured hue
Painted on the canvas of the cloud.
E'en on melancholy's mournful shroud
Rest *reigns* in empyrean blue".'

Pure Form is divine, while its bodily realization is mingled with that element that is of the earth earthy. Therefore the poet exhorts us not to lust after the fruit of sensuality. Once bound by its spell we are caught in the maelstrom of desire, leading to disgust, and the desire itself will leave us, which reminds one of *Schopenhauer* who declares that life is an oscillation between wants and *ennui*.

I have tried to show the true place of the Buddha's great teaching in the history of Indian religion. The lustre of the gem is shown in its true setting. So is the unique character of the Buddha's teaching shown forth in the study of Indian Religious Thought. In the hymns I have quoted from the Rig-Veda we see man's thought turned *outwards*—away from himself—to the world of the gods. Buddhism directed man's search *inwards* to the potentiality hidden within himself. In the Veda we find prayer and praise and worship. In the Buddhist books we find *meditation—mind training* by our own strenuous efforts. In the Upanishads we find *Self* postulated:

> "The Self that is free from sin, free from old age, from death and grief, from hunger and thirst, which desires nothing but what it ought to desire and imagines nothing but what it ought to imagine —that it is which we must search out, that it is which we must try to understand."

But they said further that it could never be described. It was *Neti neti;* not so, not so. The *Buddhist*—the enlightened hearer of the Word—said that there is no ground for the Self—in meditation it *vanishes*:

The Buddhist recognised *the three characteristics*:—

Anicca: impermanency (all forms).
Dukkha: dissatisfaction.
Anatta: no permanent self.

Every shield has two sides: the other side is Nibbana —permanency, joy, and purity. We have spoken of the joy in life we find reflected in the hymns of the Veda—*this joy* is liable to turn to sadness as nature changes: the joy of the Buddhist lies in that which can never fade away —"the treasure that no wrong of others and no thief can

steal". . . . . the treasure laid up through charity and piety, temperance and self-control.

When the Buddha was on earth and moved about among men his fame is said to have spread round about "like the sound of a great bell hung in the canopy of the sky". May His great Teaching soon attract all men in a similar way. When we reflect on the golden age of Indian History in which Buddhism played such a glorious part, on that long line of illustrious saints and reformers of which the Buddha was the chief, we feel once again that India has a mission to the whole world and we recall the rousing words of Swami Vivekananda in his Madras Lectures: (with which we may fitly conclude):

> "When the mighty mind of the Greek had linked the different parts of the Eastern world together, there came Indian thought; and Christianity with all its boasted civilization is a collection of little bits of Indian thought . . . One of these cycles has again arrived. There is the tremendous power of England which has linked the different parts of the world together. English roads no more are content like Roman roads to run over lands, but they have ploughed the deep in every one of its parts. From ocean to ocean run the roads of England. Every part of the world has been linked to every other part and electricity plays a most marvellous part as the new messenger. Under all these circumstances we find India reviving again and ready to give her own quota for the progress and civilization of the world. Everything looks propitious, and Indian thought, philosophical and spiritual, must once more go over and conquer the world . . . . I am an imaginative man and my idea is the conquest of the

> whole world by the Hindu race . . . Up, India, and conquer the world with your spirituality! . . . The world wants it; without it the world will be destroyed. The whole of the Western world is on a volcano which must burst to-morrow."

The volcano *has* burst, and now—the only hope for mankind lies in the application of the great Teaching we have heard.

* * *

PAINTINGS OF CHINA, KOREA AND JAPAN

By Dr. Kalidas Nag, M.A., D.Litt. (Paris).

Quite apart from the unique value of Chinese paintings as works of art, they are indispensable landmarks in the history of Asiatic art. Chinese painting is the noble offspring of Indian idealism and Chinese æsthetic genius. The earlier phases of this cross-fertilization are unfortunately obliterated by the cruel hand of time, but thanks to the ceaseless researches of archæologists and art-historians, we catch a glimpse of that glorious age of cultural collaboration when whole Asia under the inspiration of Buddhism was breathing like one integral being. Studies of the pictorial remains of Khotan and Kucha, Turfan and Tun-Huang have demonstrated clearly the line of migration of this composite art along the Northern route. But there was also a Southern Asiatic line of art migration from India through Indonesia to South China and thence to Korea and Japan, as has been ably argued by Dr. Visser in his monograph published in the *Influence of Indian*

Art. Prince Gunavarman, the painter-missionary from Kashmir, was probably a pioneer in the Southern route. But in Kashmir of his age (400 A.D.) was also the university of the great Kumārajīva who came all the way from the Indian colony of Kucha to learn Sanskrit and various Indian sciences. So the routes may differ but the artistic and cultural traditions offer points of homogeneity amidst ethnic and regional diversities. The Iranian, Parthian, Hellenic and even Roman influences were clearly visible in the art of Central Asia. While Foucher is of opinion that the Turkish Kushanas "had no direct influence on Indo-Greek art", Waley strongly asserts that "Central Asia has influenced India quite as much as India influenced Central Asia." Central Asian influences are noticeable in many Indian art-motives specially those of the Mathura School. So we find the influence of Græco-Roman art on the Yung-Kang reliefs and that of Turfan paintings on the early Tang frescoes discovered in Tun-Huang which, in the 7th century, came under China and developed remarkably Chinese features. Tun-Huang appears to-day as a sort of art-reservoir into which several Western Asiatic art currents flowed in and out of which emerged various currents connecting the art traditions of Korea and Japan. In tracing the history of early Tang painters Waley very appropriately remembers that Chinese painters often took lessons in painting from foreign priests. Such a painter-monk was Seng-Hui, a Sogdian, another was an Indian whose Chinese name may be retranslated into Dharma Gupta, another foreign painter of the Sui dynasty was a member of the Khotanese royal family and it has been admitted that the Khotanese School of painting forms the primal source of many later Chinese and Japanese pictorial traditions. Most of these foreign painter-monks visited

China in the 6th and 7th centuries and an Indian named Sakya Buddha is reported to have painted foreign animals as well as "a picture showing the customs of a Few-lin country or the Byzantine Empire." The Khotanese painter is reported to have painted "the dancing girls of Kucha" and his works and designs of birds and flowers, men and deities are judged by 14th century treatise of art-criticism Hua Chien as outlandish and lacking the dignity and restraint of Chinese art. The same book records that the Korean type of Avalokitesvara is based on the designs of the same Khotanese painter, Wei-Chih I-Seng (630 A.D.). From concrete illustrations the painter Yen Li-Te took to subtle suggestions in expressing special moods like a lyric poet. He also painted the historical picture of the departure of the Chinese princess to marry the Tibetan King (641) Gompo who also married in the Nepalese royal family thus uniting closely for the first time the artistic traditions of India and China through Tibet. The younger brother of Li-Te was another great painter Yen Li-Pen (born about 600 A.D.). In 643 he was employed to paint portraits of 24 famous men of th time for the Ling Yet Ko or the National Portrait Gallery. His most celebrated picture "the visit of Manjusri to Vimalakirti" was probably the model for the treatment of the same subject in the frescoes of Tun-Huang as described by Pelliot. Another Tun-Huang fresco, the Procession of the Donor, described both by Pelliot and Stein, is supposed to be the source of inspiration if not the origin of the Tosa School of Japan. But Waley is not inclined to accept the theory. He is inclined rather to trace the Tosa school painter Keion's (1200 A.D.) works to the indigenous Japanese Genji skroll painting of Takayoshi (1100 A.D.). Some critics are inclined to connect the famous wall paintings of

Horyuji temple at Nara with the Indian frescoes of Ajanta or those of Khotan. Waley admits the possibility of Khotanese painter Yen Li Pen and upholds the local traditions that the Horyuji frescoes were painted about 712 A.D. by a Korean in the style of the 7th century Chinese Buddhist art.

The great painter Wu Tao-Tzu, born in Honan about 700, is reported to have painted 300 frescoes to decorate the temple walls at Chang-an and Lo Yang. Unfortunately most of his works along with those temples were destroyed after the persecution of Buddhists in 845. Hence many works attributed to him are found out to be later copies. But he was undoubtedly the founder of the great school as we know from references to his many pupils and he influenced contemporary painting and sculpture. Wu Tao-Tzu, however, so far as we can judge from later catalogue, painted very rarely the Western Paradise or its presiding deity Amitabha dominating the highly conservative provincial school of Tun-Huang. The 7th century iconography was dominated by Amitabha just as the 5th was dominated by Maitreya and the 6th by Sakyamuni.

Waley considers the Tun-Huang school as an independent offshoot of the Northern 6th century school founded by Chung-ta, the Sogdian. Against this provincial school we find at Chang-an quasi-Tantric sects and apparitions, *e.g.*, the five Vidyarajas, the matronly forms of Avalokitesvara and a huge procession of Arhats or Lohans. As early as 520 A.D. or about a century after the landing of Gunavarman at Nanking, there arrived at Canton, the famous missionary Bodhi Dharma from Southern India. He belonged to a princely family and the reigning emperor of China who was a patron of Buddhism welcomed him

and their conversation at the Nanking palace is partially introduced by Waley in his chapter on Zen Buddhism and Zen artists.

Another South Indian, the third patriarch Vajra Bodhi, reached China in 719 and died there in 792. The fourth patriarch Suvakara was a central Indian prince who arrived in China in 716 and died there in 735. The fifth patriarch Amoghavajra enjoyed great prestige under the reign of Ming-Huang and died in 774. The portraits of these patriarchs were made by eminent painters like Li Chen, Chou Fang (780-805 A.D.) and others. In 804 the Japanese priest Kobo Daishi arrived in China, learnt the doctrines of the magic sect from the 6th patriarch Hui-Kuo and returned to Japan in 807 with a number of paintings and portraits attributed to Li Chen, now preserved in the Toji temple in Kyoto.

These link up the art of China and Japan intimately. Waley has reproduced a wonderful Japanese copy made in 735 of a 6th century Chinese skroll. This "Search for Buddha" (who has left the palace) is now a treasure of the Imperial Museum of Kyoto. In some points this skroll reminds us of Life scenes on the Stein banner collections from Tun-Huang which, however, show an astonishing advance in power of co-ordination and in the suggestions of spaces and planes. Quite a literature has recently developed, based on the pictorial documents from Tun-Huang revealed by Stein and Pelliot. The valuable pictorial documents of Tun-Huang date from the beginning of the 7th century to the end of the 10th century. Here we read clearly two distinct types of influences: (1) Indian manifesting successfully through Gandharian, Gupta and Pala models, (2) Iranian and Central Asian types of painting as we find from the fragments discovered in Bamyan and

Hadd in Afghanistan as well as from Khotan, Turfan and Kucha. All these styles, however, were adapted to Chinese purposes and progressively transformed by Chinese genius. Th stages of assimilation may sometimes be clearly traced. In some cases we find the iconography of the paintings proclaiming its unmixed descent from the Gupta (Ajanta) or the Pala schools; sometimes in the case of minor divinities, flying figures, etc., experts have discovered that these are links between analogous types at Ajanta on the one hand and those of Korean tomb of Sammyori (6th century A.D.), the coffin plate from Koryo (now in the Government Museum at Seoul), and lastly, the flying angels of Horyuji in Japan. Japanese archæologists have recently discovered Korean frescoes of great importance proving the progressive migration of pictorial motiffs from North China and Korea to Japan. The paintings on the tomb near Phyong-an represent noble lords and ladies with their attendants dating from about 590 A.D. according to Andreas Eckardt, author of *A History of Korean Art.* They seemed to represent a school of court painting with high scale reminding us of the stiff elegance of the Wei or Sui figurins. The Korean frescoes and the Tun-Huang banners furnish us with specimens of the work of the provincial schools. Sometimes the Chinese type is found to be fusing with the Graeco-Roman as in the portrait of Kshitigarbha in Tun-Huang. So we notice in the painting of the *Lokapalas* a fusion of Sassanian and Chinese styles just as we find at Bazakliq and Turfan explored by professors Grunwedel and Von Le Coq. Prof. Paul Pelliot has made his collection of Tun-Huang paintings in his admirable volume *Les Grottes de Tuen-Huang.* So Stein's collection has been admirably described by Laurence Binyon in the sumptuous reproductions of *The Thousand Buddhas.* These Tun-

Huang paintings now deposited in the Musee Guimet of Paris and the British Museum, London, are the only fortunate survivals which enable us to distinguish the Tan, the Five dynasties and the early Sung styles in portraiture, caricature, animal art and landscape. They lead naturally to the now famous roll of "Admonitions" attributed to Ku-Kai Chih but which, as proved by Prof. Pelliot, was a later Tang copy of the old master whose paintings are lost to us like the works of Tang painters, Wu Tao-Tzu, Li Chao-Tao and Wang Wei whose sketches are only suggested to us today by later copies mostly preserved in Japan.

The Great Sung Revival—960-1279.

The Tang dynasty collapsed in 907 followed by a period of feudal anarchy for nearly half a century during which Chinese Generals or Turkish mercenaries contended with one another. In 960 the whole of China, (with the exception of Peking districts captured by the Khitan Tartars), was unified by the Sung dynasty which maintained the political and cultural integrity of China for more than 300 years. But in 1125 the Sung empire was divided when the whole of North China with the Imperial Sung capital Kaifeng was occupied by the Juchen Tartars. So the National Empire came to be confined to Southern China. The Northern Tartar Kin empire (with capital in Peking), was conquered in 1234 by the Mongols under Chengiz Khan and the Southern Sung empire also was conquered in 1279 by the Mongols under the great emperor Kublai Khan. Inspite of these Turko-Mongolian invasions and conquests, China under the Sung emperors developed the most vigorous and original schools of painting and aesthetic idealism so much so that the whole school of Japanese painting was profoundly influenced by the Sung

masters. Aesthetic criticism was also a distinctive feature of this period of intellectualisation of Chinese art which further manifested itself in and through the archaeological works of the Sung antiquarians noticed by Dr. Li Chi. Tang realism was yielding place to an intellectual idealism where the artists were not seeking the world of concrete forms or the real universe but an idealised reflection of the universe. This tendency is the result of the reaction of Mahayana Buddhism fused with the native mysticism of the Taoists. This fusion produced the galaxy of Tang poets like Li Po (701-762), Tu Fu (712-770), Wang Wei (699-759) and Po Chui (772-846). These poets were seeking the "soul of things" and like them, the Sung masters of the pictorial and ceramic art transcended the material ideals of the previous age and took their stand on intellectual and mystic idealism bringing about a veritable renaissance in Chinese art. Without any touch of sentimentality and personal romanticism, the Sung artists made their marvellous landscapes "bathed in mist and lost in infinite distances" appear to us "as poignant as a human countenance." From the ephemeral outward forms, the Sung artists tried to take us to the cosmic essence which animates the universe. Eminent authorities like Otto Fischer in his *Chinesische Landschaftsmalerei* (Munich, 1921) and Arthur Waley in *Zen Buddhism* (London, 1932) have tried to analyse the beauty and sublimity of the Sung masters. They discovered as the best medium of expression, monochrome painting in washes of Chinese ink. For the foregrounds they used pure colours and "for the more distant planes they mixed the colours with Chinese ink which darkened them without diminishing their transparency. In so doing they invented Chairoscuro and halftones, in short impressions by means of which the Chinese landscape painters obtained effects of amazing

mastery." (Gousset: China p. 302). The influence of the Dhyana or the Zen school of Buddhism seems to be clear, as suggested by Petrucci who says, "the haze lends a magical aspect to an impression of emptiness and immensity." In many cases the Sung landscapes appear to be translations in line or colour of the poets of the Tang renaissance, some of whom like Wang Wei (born in 699 at Tai Yuan Fu in Shansi) were painters as well.

As in the landscape so in the portrait paintings the Sung masters revealed a rare intellectual and almost animistic quality for they had to serve a religious or social purpose for portraiture was connected with ancestor worship both in China and in Egypt as observed by Prof. Serge Elisseev. To mention the principal Sung painters of the 10th and 11th centuries when Kaifeng was still the capital. Fan K'uan (990-1030)—a few of his paintings or those attributed to him are to be found in the Boston Museum of Fine Arts. Kuo Hsi (1020-1090) is supposed to be the author of the magnificent monochrome roll entitled "Autumn in the valley of the Yellow River" now in the Freer Gallery of Washington. Many such valuable paintings, now in U. S. A., have been catalogued and noticed by Prof. Siren in his *Chinese paintings in the American collections.* The paintings of Chao Ta-nien (1080-1100) are treasured by A. Tetsuma of Tokyo and by Hara Tomitaro of Yokohama. The most famous of the Sung masters was Li Lung Mien (1040-1106)* Li Lung Mien's works are in

* He was fascinated by the wonderful horses presented to the emperor by the rulers of Khotan. But with his sudden conversion to Buddhism, he abandoned horse painting and devoted himself to the copying of the religious painters of the Tang dynasty. His contemporary was the eccentric artist Mi Fei (1051-1107) who excelled in painting cloudy mountains. He was a great connoisseur of antiquities and a

the Freer Gallery and in the Marquis Kuroda Naganari's collections in Tokyo. The emperor Hui Tsung (1101-1125) was a collector as well as a painter, an aesthete as well as an archaeologist. He built a regular museum in his palace at Kaifeng-Fu. He is reputed to be the author of a painting now in the Boston Museum entitled "Ladies engaged in preparing Silk" which may be only a copy made by the emperor of Tang original.

Emperor Hui Tsung organised the schools of painting hitherto subordinated to the Literary College into a regular state academy of painting. Examinations in paintings were instituted and based closely upon the literary examination. The emperor himself excelled in monochrome paintings of rocks and flowers, of birds and bamboos. The Chinese regard the bamboo as a symbol of culture and refinement. Kaifeng fell into the hands of the Kin-Tartars who destroyed most of his art collections and the emperor himself was carried away as captive to Manchuria.

The new Sung capital Hang Chow came to be the seat of the Southern school of Sung painting and one of the greatest landscape painters of the Far East, Ma Yuan (1190-1224) belonged to the Hang Chow school. He not only influenced the later Chinese painters but also the Japanese school of Kano and therefore many of his paintings are treasured by Japanese collectors, though some of his works could be seen in Boston and Washington.* Ma Yuan

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passionate collector of painting and calligraphy. Sung period witnessed the dawn of the modern science of archaeology and critical study of antiquities for which Dr. Li Chi has paid a glorious tribute to the Sung masters (Vide : Li Chi—*Archaeology.*)

* When the Mongols captured Hang Chow in 1276, the Chinese lost interest in the mystical school of zen painting and the brooding romantic art of 13th century. In that age of neglect, the Japanese admirers could easily remove to their country the masterpieces of Ma Yuan, Hsi Kuei

combined the majestic power of Tang art with the mastery and suggestiveness of the Sung style. His son Ma Lin was also a great painter and painting seemed to be a hereditary genius. Ma Lin was followed by Hsia Kuei (1180-1234) whose romantic delicacy was contrasted with the harsh strength of Ma Yung. In the first half of the 13th century there flourished the school of Liang Kai who excelled in portraits of hermits or poets treated in a synthetic and humorous manner imitated by later Sino-Japanese painters down to Hoku-sai. His master-piece is the standing figure of Sakyamuni meditating close beside a torrent, now belonging to the collection of Count Sakai Tadamichi. The last of the great Sung artists was Muchi.* He was still plying his brush about 1250 making one of the "loftiest pictures of Chinese Buddhism on the eve of the Mongol conquest, as though the ancient Chinese culture before disappearing had desired its whole soul to be expressed by one of its most profound geniuses." The face of the Arhat Vanavasi, according to Grousset, while "lit up with an infinite gentleness has a grandeur worthy of Michael Angelo . . . . on the eve of perishing the soul of China had embraced the whole universe."

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and such romantic landscape painters of the Court. They also removed the treasure of minor arts from the zen monastaries of China and that is how the Japanese artists of the Ashikaga period (1393-1573) could reproduce with astonishing thoroughness of the character of the Southern Sung art. Many zen monks from Western China took refuge in Japan owing to Mongol conquest just as it happened during the Manchu invasion in the 17th century.

* He came from South West of China to Hang Chow about 1215 A.D. He revived the ruined monastery of Liu Tungssu making it the centre of a famous school of painting using the swift erratic type of monochromes to record quickly the fading visions and exaltations.

THE CELESTIAL PLANE AND THE GHOST PLANE

TRANSLATED BY VEN. P. VAJIRAÑĀNA, Ph.D.

and

MR. B. L. BROUGHTON, M.A. (Oxon.).

(*Continued from page 443 of the last issue*).

INTRODUCTION.

The Translation of the Commentary on Vimānavatthu.

Vimāna means the celestial pavilions of the devas or radiant beings. Such fairy palaces appear in accordance with the acts of merit done by the possessor thereof. They are in measure one league or more, and they are adorned with jewels and every kind of beauty. As they are delightful in the highest measure they are called Vimāna, and this book is the history of the Vimānavatthus, or the records of the celestial planes. It should be understood that this book is the story of the deeds done by the devas whereby they gained their glorious state, and also an explanation of the Doctrine of Karma. So this teaching is called Vimānavatthu. When and by whom it was delivered is here set forth.

The record is in the two forms of questions and answers. The questions are put by the Buddha, his disciples and certain devas. The answers are given by devas. Most of the questions are put by Moggallāna Thera who was praised by the Buddha as being the foremost among the disciples for his psychic powers.

The Venerable Moggallāna travelling in the celestial planes questioned devas about their deeds and returning to the earth explained them in the presence of the Buddha for the benefit of mankind to show the results of meritorious deeds.

Some questions were put by the king of devas (Sakka) and attributed to Moggallāna because he foresaw them, and as they were accepted by the Buddha they became Buddha's own words and were regarded as his own teaching. Compilers collecting them together recorded them as Vimānavatthu. In the three Pitakas this Vimānavatthu belongs to the Khuddaka Nikāya of the Sutta Pitaka.

The detailed account will be given in the story of Moggallāna's perfection. The special details of each story will be explained in the commentary of each of them.

According to other commentators "One day a thought came to Moggallāna when he was in secluded meditation: 'Now men who have not wealth and prosperity, but are possessed of virtuous hearts and who have done such and such meritorious deeds enjoy great happiness. It would be well if I journeyed to the celestial planes and questioned them face to face concerning their deeds and caused them to explain their meritorious acts that I may relate them to the Buddha, who will preach the Doctrine of cause and effect, of karma and its result, making it clear by the examples of these devas ; and the preaching of the Buddha will be of great benefit to men and devas."

Rising from his seat Moggallāna adjusted his robe, went to the Buddha and adoring him told him his thoughts. By permission of the Buddha, he entered into the fourth Jhāna, the highest state of ecstatic concentration, and in a moment went to the realm of the thirty-three

Devas. Traversing there he questioned the devas concerning the merit they had accumulated.

They explained to him their various merits. Moggallāna returned to the world of men and related to the Buddha all things as they were. The Buddha assented thereto. In accordance with this method the detailed Doctrine was preached to the assembled people.

CHAPTER I.

ADORATION TO THE BLESSED ONE, THE EXALTED ONE, THE PERFECTLY ENLIGHTENED.

I

The Story of the Celestial Throne Pavilion.

The Blessed One was once sojourning in Sāvatthi, at Jetavana Monastery whereof Anāthapindika was the founder, when the king Pasenadi of Kosala performed the charity incomparable for seven days, Anāthapindika for three days and Visākhā, the great laywoman for an equal period.

The tidings thereof spread throughout the length and breadth of India. Men questioned one another whether the fruits of deeds were in accordance with the magnitude of the gift or mental state of the giver. Bhikkhus having heard the discussion reported to the Buddha. The Buddha declared that the gift was to be estimated not only by its magnitude, but also by the state of mind of the giver, and the virtue of the receiver ; therefore a gift, even a handful of rice, a piece of cloth or such trivial thing with a heart of goodwill to those worthy of gifts, will yield great fruit, glory and far stretching prosperity. This was also said by Sakka, the Lord of devas.

"When the heart is filled with kindness
Offerings made unto the Buddha
Or unto a true disciple
Ne'er can be accounted trifling."

Then men made offerings throughout India to ascetics, brahmins, guests and the poor, and established rest houses and drinking fountains and did other works of charity.

At that time a certain Bhikkhu of calm and quiet appearance, his senses well composed drew men's hearts by reason of this aspect of holy tranquillity. Going around for alms he approached a house where a devout maiden seeing the bhikkhu was filled with reverent joy. Saluting him she invited him to enter the house and offered him a seat covered with yellow silk. Thinking, "this bhikkhu is my sowing ground of merit," with joyful heart she made offering to him and fanned him while he was taking his meal. Having finished his meal the bhikkhu delivered a discourse on the fruits of charitable deeds and departed.

That girl thinking of her act of merit and of the discourse offered the seat with its yellow cloth to the Thera. After a short time the girl falling sick died, and was reborn in a golden celestial mansion in the heaven of the Thirty-three devas. A thousand fairies composed her retinue. By the merit of offering the seat to the Thera she had a celestial throne which moved with the great swiftness whithersoever she desired ; hence it was known as the *Pitha-Vimāna,* the throne mansion. Its colour was of gold, because she had offered a seat covered with a yellow cloth, and by the power of her zeal it moved swiftly. Because she gave to one worthy of gifts it obeyed her will. Because of her pure mind it was delightful to behold.

Once when there was festival of the devas in the Grove of *Nandana* (Delight) that radiant one of beauteous form

surrounded by thousands of fairies shining like the sun and moon, entered her celestial mansion and went to the divine festival.

At that time the Venerable Moggallāna who was traversing the world of the Thirty-three Devas approached her, and the shining one seeing the Thera with reverence and great joy descended from her mansion, and gleaming in her radiance bowed down and reverenced him. Though there were many devas gathered together, she was the cynosure of every eye by reason of her merit and wisdom. Now it is the nature of devas to recall their previous actions whereby they were born in the celestial plane: so the Thera desiring to make clear her special karma for the welfare of the devas and men, questioned her in stanzas.

"Thy celestial throne pavilion
Shining with a golden splendour
Moving whither thou desirest,
With its flowery silk adornments
Shines like lightning in the heavens.
Whence such might and whence such beauty?
Every bliss and every pleasure,
Follows at your heart's desire.
I ask, O fortune gifted fairy,
What the action you accomplished
When on earth you dwelt, a woman,
Thus to win such brilliant fortune
Filling all the ten directions
With the splendour of your glory?"
Thereupon the shining Fairy
Pleased at Moggallāna's question
Making clear the fruit of actions
Answer made to him in this way.
"When I dwelt on earth a woman,
In my home a guest I welcomed.
Unto him a seat I offered,
Clasping hands and bowing lowly
I bestowed a gift upon him,
Even as my wealth afforded.

By this deed I gained my glory,
And my form of golden shining.
Every bliss and every pleasure
Follows at my heart's desire.
I tell to thee, O Mighty Bhikkhu,
Whence I won this golden splendour
Filling every direction
With the shining of my glory."

II

The Celestial Mansion of Lapis Lazuli.

The beginning of this story is similar to the former. This is the difference:

A certain woman living in Sāvatthi offered a seat covered with a blue cloth to a bhikkhu on his alms round, and by the power of this merit she was born in the same heaven in a mansion of lapis lazuli.

(Stanzas similar substituting lapis lazuli for gold.)

III

The Celestial Throne Mansion of Gold.

The same, only the woman was in Rajagaha.

IV.

The Celestial Mansion of Lapis Lazuli.

The same as the second, except that the recipient was an Arahan.

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FORMER TRANSLATIONS OF PETAVATTHU.

In the Mahā Bodhi,* January, 1927, pp. 36—41, there is an account of these, reaching back to 1917 in Colombo and 1921 in Philadelphia. A. J. EDMUNDS.

*Misprints were noted later, April, 1927. The worst was "German" for Gehman, the American translator. He is now at Princeton University.

BOOK REVIEWS

GUIDE THROUGH THE ABHIDHAMMA PITAKA—by Nyanatiloka. Selling agent: D. S. Taraporevala Sons & Co., Booksellers & Publishers, "Treasure House of Books", Hornbey Road, Fort, Bombay. Price Rs. 6/-.

This is a synopsis of the Abhidhamma, which is a unique undertaking that has never been attempted before.

It begins with the Dhamma Sangani or Enumeration of Phenomena, next comes the Vibhanga—the book of Treatises. The third chapter on Dhatu-Katha or Discussion with reference to the Elements, is a small one but is well explained. In this way all the seven divisions of the Abhidhamma are individually taken and carefully treated. What makes the reading of chapters more interesting is the fact that many difficult points are made clear by questions and answers. The book is very instructive and shows in every way that it has been written by one who has thoroughly mastered his subject. Its value for beginners in the abstruse study of the Abhidhamma cannot be overestimated. The learned author has given to Western and Eastern students of Buddhism alike a boon for which they will be ever grateful to him.

MILINDA-PRASNA Tr. (Hindi) by Bhikkhu Jagadish Kāshyap, M.A., 6/12/3×5, Pp. 7—24—515—61, published by Sthavira Bhikkhu U. Kittima, Burmese Dharmasala, Sarnath (Benares), 1937, First Volume in the Mahā-sthavira Series, printed at the Allahabad Law Journal Press, Allahabad. Price Rs. 3-8.

Rev. Bhikkhu Jagadish Kāshyap has done a great service not only to Buddhism, his adopted faith, but also to India and Hindi language, by having translated the Pali work, *Milindapañña* into a language which is understood and read by the vast majority of the inhabitants of this land. This

work is one of the most authoritative works of early Buddhism. Although not included in the *Tri-pitaka*, the earliest scripture of Buddhism, it occupies almost the same rank among the works on the teachings of the Lord Buddha. It is a book of Catechism on the philosophy of the Master and on the then prevalent beliefs of his followers. The questions and answers are not imaginary. They were actually put and given by two great historical personages, namely, King Minander and Sthavira Nāgasena. Who recorded them and composed the work is not yet known, as is the case with many a great work of ancient India, as the authors in that age, unlike in the present, loved the subject-matter more than their own names. King Minander (called Milinda in the book under review) was a Bactrian king who ruled for a long time over the North-western India about 150 B.C. He was a very popular and learned ruler. He used to take very much interest in the religion and philosophy of India and is said in the book to have adopted Buddhism after his discussion with Nāgasena. This fact is supported by some of the coins of Minander which bear in Pāli "Maharajasa Dharmikasa Menandrasa". His capital city was Sāgala Nagara (modern Sialkot). Sthavira Nāgasena was a great and learned Buddhist sage of his time. He appeased the spiritual hunger of the king to the latter's entire satisfaction as recorded in the work. The work must have been written after the age of the king (150 B.C.) and before that of the famous Buddhist writer Asvaghosha (400 A.D.) who makes a mention of it and regards it as authoritative. The topics treated of in the work are of diverse nature, but all refer to some or other aspect of Buddhism as a religion and philosophy. The treatment is simple, direct and illustrative and makes easy reding. For one who wants to be acquainted with the teachings of one of the greatest Teachers of India, the Lord Buddha, as his earliest followers understood them, this book is indispensable. To know the soul of India and to understand Indian

culture rightly, and also to acquire a comprehensive and liberal point of view, a study of Buddhism is necessary. It is a very welcome sign that the Maha Bodhi Society is now trying to re-spread the teachings of the Buddha in the land of his birth, where, unfortunately, colossal and shameful ignorance prevails about them. One of the ways to succeed in this line rightly selected by the Society is to translate the teachings of the Master into the language of the people. It is in the then language of the people that the Sage of Kapilavastu gave his message to the suffering millions continuously for forty-five years. We, therefore, most heartily welcome this attempt of Revs. Rahula Sankrityayana, Ananda Kausalyayana, and Jagadish Kashyap and others, to make Hindi the medium of the present renaissance of Buddhism. So, I most heartily congratulate my dear pupil and esteemed friend Rev. Kashyap for having placed the Questions of Minander within reach of the man in the street whose thirst for spiritual enlightenment, like that for physical food, is real and much more genuine than that of the graduates of the Universities for whom such reading is only a luxury and a cultural ornament.

The translation is intelligible and simple. Notes are added at the end of the volume, wherever they were needed. The volume also contains a small but very illuminating Preface, detailed Contents, Subject-index, Name-index, and an Index of the Illustrations used in the work. Paper, printing and binding, all are as good as can be in India. Bhikkhu Kittima who comes from Burma deserves the thanks of the Hindi reading public for undertaking the publication of this volume. I have nothing but praise for the book and recommend it to all men and women who can find leisure and have inclination for reading such books.

B. L. ATREYA, M.A., D.Litt.

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NOTES AND NEWS

Ashes of Sariputta and Moggallāna.

Many of our readers may not perhaps be aware that the ashes of the two chief disciples of Lord Buddha, Sariputta and Moggallāna, were discoverel in the stupas at Sanchi by Archæologists many years ago. These valuable ashes together with the caskets in which they were unearthed were sent to the Victoria and Albert Museum in London. Several years ago the British Maha Bodhi Society made an effort to get the relics but the Museum authorities would not entertain the idea. We are glad to state that the Society has not given up its efforts and further attempts are being made to obtain the valuable relics for the Buddhists. Mr. Frank R. Mellor, one of the Vice-Presidents of the British Maha Bodhi Society, has taken up the matter and is appealing to Buddhist organisations throughout the world to interest themselves on the question. We trust his appeal will not fall on deaf ears. The demand of the Buddhists that these relics should be handed over to them is perfectly legitimate. Such remains cannot be regarded as of mere archaeological interest so long as there are living Buddhists to whom they are sacred and are willing to take them over and show them due respect. We hope the British Government will take immediate steps to hand over the relics to the British Maha Bodhi Society to be enshrined in the proposed London Vihara. In this connection we may recall the Indian Government's most praiseworthy policy of handing over the relics of Buddha discovered recently in India to

Buddhists. We trust the British Government will not follow a less sensible policy in such matters.

* * * *

Rahula Sankrtyayana Returns from Tibet.

The famous Buddhist Monk, Mahapandita Rahula Sankrityayana, our Vice-President, who paid his third visit to Tibet recently in search of Buddhist Manuscripts returned to India last month. He spent nearly six months in the Himalayan Kingdom taking photographs of the manuscripts he had discovered previously and looking for new ones. We are glad to hear that his mission has been successful. The Mss. that he has brought back from the archives of the monasteries in Tibet will require years of patient study and editing before the reading public could share the wealth of knowledge contained in them. While we congratulate Rahulaji on his epoch-making discoveries which will endure his name as one of the greatest Buddhist scholars of the age, we look forward to his continued efforts in the work of making the Dhamma better known in India itself. What has been accomplished in this connection is, indeed, praiseworthy but there is still a great deal more to be done. We feel that with Rahulaji's erudition and influence in North India, he is eminently fitted to undertake this noble work.

* * * *

A Generous Gift.

In response to the appeal for funds to construct the Maha Bodhi Vidyalaya Building at Sarnath, Senator U Thwin of Burma has sent a handsome donation of Rs. 1800. The gift is in commemoration of his recent pilgrimage to the sacred places in India and will cover the cost of erecting

one room. Senator U Thwin is one of the Vice-Presidents of the Maha Bodhi Society and a leading figure in the public life of Burma. His generosity and selfless services to the cause of Buddhism in that country are well-known. Only the other day it was announced that he was setting apart his allowance as a Senator for deserving charities in Burma. Such public spirit is very rare in any country and his example will remain an inspiration to his fellow-Buddhists. Total receipts of the Building Fund including U Thwin's donation have not yet reached Rs. 2,000. Will our friends who have received subscription forms fill them up and return to the General Secretary, Maha Bodhi Society, at an early date. The building work is proceeding apace and money is required to pay the contractor.

* * * *

Mr. Henry Van Zeyst ordained as a Monk.

Mr. Henry Van Zeyst, the ex-Roman Catholic priest whose arrival in Ceylon was announced recently in our journal, was ordained a Buddhist monk at the famous Vidyodaya Oriental College by Ven. Baddegama Piyaratana Nayaka Thera. He was given the name of Dhammapala and his ordination created a good deal of enthusiasm among the Buddhists of Ceylon. Soon after this ceremony he gave a sermon to the vast gathering present to witness the historic event in the course of which he explained the reasons which compelled him to renounce Roman Catholicism and adopt Buddhism.

* * * *

Pāli Tripitaka for the Calcutta Vihara.

We beg to acknowledge receipt of a full set of the Tripitaka in Burmese script for the Sri Dharmarajika Vihara from our Vice-President Senator U Thwin. The

Vihara Library has now the distinction of possessing the Tripitaka in four scripts *viz.,* Siamese, Sinhalese, Roman and Burmese. Thanks of the Society are due to the generous donor.

* * * *

The Indian History Congress at Allahabad endorses the Roerich Pact.

At the Second Indian History Congress at Allahabad, at the meeting of Oct. 10th Dr. Tara Chand moved and Rai Bahadur Brij Mohan Vyas seconded a motion for the endorsement of the Roerich Pact and the following resolution was unanimously passed: "Resolved that the Second Indian History Congress held at Allahabad approves of the International Pact for the protection of artistic and scientific institutions, historic monuments, missions and collections, originated by Nicholas Roerich and records its support of the said Pact". Rai Bahadur Brij Mohan Vyas in seconding the motion paid tribute to Prof. Roerich and mentioned that the Pact has already been adopted by 21 countries and a very large number of learned societies and associations. He stated that he had no doubt that by solemnly endorsing that great pact in the cause of peace and culture that most distinguished and learned assembly of scholars from all over India would not only be following the footsteps of similar assemblies and organizations in other parts of the world, but would be lending support to a most urgent and significant measure.

In addition to the many previous adoptions, the Roerich Pact has also been recently unanimously endorsed by two International Congresses in Paris: The International Federation of Art, Literature and Science and First Congress of International Studies.

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FINANCIAL

SARNATH MAHA BODHI VIDYALAYA BUILDING FUND.

INCOME.

	Rs.	as.	p.
Senator U Thwin, Rangoon ...	1,800	0	0
Rajkumar Lal Mokhtar, Ranchi	15	0	0
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U Saw Maung, Mandalay	5	0	0
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Mr. G. P. David Silva, Colombo ...	5	0	0
Mr. Jay Chand Vidyalankara, Benares	2	8	0
Mr. Udai Narain Tiwari, Allahabad	1	0	0
Mr. Bachhan Singh, Allahabad ...	1	0	0
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EXPENDITURE.

	Rs.	as.	p.
Paid to Contractor ...	7,400	0	0
,, ,, Supervisor ...	84	14	6
Rly. fare, Postage & Telegrams ...	49	9	3
For preparing Building Plan	500	0	0
Miscellaneous Expenses ...	7	0	0
	8,041	7	9

A loan has been obtained from the Mrs. Foster Schools and Hospitals Endowment Fund to meet immediate payments. We hope donations will be forthcoming to clear off this debt.

GENERAL SECRETARY,
Maha Bodhi Society.

IMPORTANT NOTICE TO SUBSCRIBERS

The 46th Volume of the Maha Bodhi Journal comes to a close with the December number and the January issue will be sent by V.P.P. to all subscribers whose subscriptions for 1939 are not received in advance. The management wishes to draw the attention of the subscribers to the fact that it would be cheaper for them, and less work for us, if they will send their subscriptions by Money Order.

We expect all our subscribers will renew their subscriptions, but if there are any who wish to discontinue, they are requested to inform us immediately to prevent unnecessary loss and inconvenience to us.

We look forward to your continued support in our work of disseminating the Dhamma.

MANAGER, MAHA BODHI.

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THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं। देसेथ भिक्खवे धम्मं आदि कल्याणं मज्झे कल्याणं परियोसान कल्याणं साथं सव्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. 46.] DECEMBER, B. E. 2482 / C. E. 1938 [No. 12

ANATTA IN THE LIGHT OF SCIENCE

BY G. CONSTANT LOUNSBERY, B.Sc.

It is perfectly obvious that, as distances are steadily diminished by our wonderful means of communication, no better understanding between the various races has as yet resulted from their closer contacts. Even in Europe national isolation is increasing yearly and, not only race hatred but also class hatred is gaining. We seem to have entered a period of hate.

Ignorance of the real nature of the self and hence of the mutual interdependance of our diverse lives is at the basis of all these human and inhuman conflicts.

Even thirty years ago the belief in a static soul was generally taken for granted. It is still very difficult for most people to realize the impermanence of the self and that personality although it *persists* does not *subsist.*

Although ignoring the Buddhist theory of Anatta modern science, especially modern physics, has made many discoveries which confirm and, I think, can help logically to explain for us this essential teaching of all schools of Buddhism.

If in the light of this new knowledge we examine body as the possible basis of personality and then examine mind as a probable basis, we shall find only *flux*. A true understanding of the fluctuating and illusive nature of personality (or Self) can break down the barriers of Self and lead to Selflessness. At any rate it will help us to see the cause of hatred nad how this is born of Egocentric ideas and ideals, based on false views of life, imagining as Westerners do that each individual contains an immortal personality and that each life is separate and independant of all other lives. For ignorance of the mutual interdependance of existence and the clinging to the idea of a separate Self (whose interests are opposed to all other selves) is at the root of every human conflict.

Science can already show us that indeed "that which we call existence consists only in a continuous arising and passing away of bodily and mental states" (Nyanatiloka—"The Word of the Buddha"). But in all our philosophies, save only in Buddhism, we shall find no explanation of the origin and source of hatred (no explanation why Cain killed Abel) nor any teaching of how hatred is perpetuated by wrong views concerning the nature of personality. This and the means of freeing man from hatred are clearly explained in the Buddha Dhamma.

Whence comes man and how does that which we call personality arise? Buddhism, in common with other Oriental religions and also with early Christian teachings, believes in a succession of lives. But it especially teaches that man creates, or rather *re-creates,* his body and mind perpetually.

"The elements of beings join one another in serial succession, one element perishes, another arises, succeeding each other as it were instantaneously" (Milindapanha 40). As it was, so shall it be. Is there an end, was there a beginning to this process? In the Lankāvatāra Sutra of the Mahāyānists we read: "Since all things are conditioned and have *no* independant existence (one from another) it is impossible to find a commencement or a beginning to the process" (Tr. Dwight Goddard).

Behind each cause one finds an anterior cause, which is the effect of some other cause or causes and so *ad libitum.*

Just as this holds good for the physical universe, so also does it explain the *"coming to be"* of fleeting mental states, how they create other mental states and in turn, without end, the thoughts and acts of today create the man of to-morrow. The forces of desire, attachment to existence, thirst for existence are the causes of re-birth.*

It is only by observing the changes in our present personality that we come to understand this perpetual coming to be, or process of rebirth, in this very existence.†

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* The state of Nibbāna and the element of space are said to be the only exceptions to the law of repeated creation, continuity, and disintegration.

† In the ultimate sense there are no beings but only a stream of Becoming, for the present Being is so momentary that it is already something else, or at least different.

Of all teachers the Buddha alone has clearly taught the liberating doctrine of the impermanence, and hence the non-substantiality of the Self to which we cling.

Buddhists are sometimes quoted as saying that personality or the self does not exist; this would be absurd. By Anatta we understand the phenomenality of existence and the impermanence of what we call the self, changing perpetually as the body and the thoughts which "I" call "mine".

Because we grasp at and cling to the illusive self, and its blind desires which breed greed and hatred, each of the mutually inter dependant aggregates of personality is rightly said to be grasping, *"for it grasps and lays hold on life"*. The body, for instance, desires food (even at the sacrifice of other lives) and sensation insatiably demands other sensations, our perceptions lead to other perceptions, consciousness clutches and clings desperately to existence. Our mental activities (or tendencies) also are tenacious. Each of these aggregates is perpetually modified by its own experiences and since all the elements composing these aggregates are unstable, hence the aggregates themselves being in a perpetual state of flux are rightly said to be "empty" of any self-enduring substance or entity. Carried to its ultimate conclusion this has led Nagarjuna to consider life as a mere dream and all existence, even that of the waking states, as totally unsubstantial.

"Atma is only a serial succession of various states of consciousness through the force of mental defilement, that is to say, wrong views."

In the translation of the Vijñaptimātratā Siddhi Sastra by the late regretted Wong Mow Lam we read: "Sentient beings from time immemorial think of Atma and Dharma as if they were real (*i.e.*, having real instead of relative

existence). Various forms appear in the mind like eternal objects ; as long as he (the thinker) is conditioned by the dream (is unawakened, *unenlightened*) he takes these objects to be real."

The Mahāyānist considers life to be a "dream life" but the ignorant ignore relativity and think they perceive a kind of objective stability in phenomena.

"Buddhism", says the Bhikkhu Narada Thero, "admits an individual life flux but not a personal identity", and this because all bodily and mental states are constantly changing.

The scientist would say that the apparent stability is only momentary equilibrium between growth and decay and has all the time to be re-established.

The principle of selflessness so essentially a part of the Dhamma is really based on the dynamic relativity of *all* phenomenal existence and is conditioned by the law of impermanence.

Another corollary of Anicca and Anatta is Dukkha (or unsatisfactoriness) which as *cosmic suffering* is potentially present in all individualized forms of life. Desire goads man on, and, for the most part, he is *lived* by the desires of his bodily organs. In the West we are apt to consider life in its multiple and *individualized* manifestations and to study the details and mechanism. Our sciences are sharply divided from one another, our scientists are specialists. The Oriental sage sees life as a *whole* and studies its *universal* aspect.

The Buddhist does not stop at scientific examination of the life processes ; he seeks a practical method of escape from suffering and therefore he gives only that much thought and study to the problem of self which is at the bottom of the "Desire world". He finds that the avaricious "self" (greedy,

rapacious and cruel) is blinded by desire and *suffers* from the suffering that its covetousness and hatred has created, since all beings interact upon one another. Liberation cannot begin before we have acquired at least a partial insight into the veritable nature of "self" as fugitive and submitted to the same laws of *interdependance* and *impermanence* that govern all phenomena in the universe. Only when we have understood this are we ready to understand something of the cosmic aspect of life and the interdependance of our lives in the immense game of Becoming.

"All that can be said is that (speaking relatively) there is a stream of Becoming, a momentary and uninterrupted change from one state of appearances to another" (Lankāvatāra Sutra). Here again the Mahāyāna text bears witness to a deep agreement with Theravada Scriptures.*

It is interesting and helpful to an understanding of Anatta to examine the latest teachings of modern science concerning the constitution of what we call "our bodies" and their reaction to life as a whole.

Let us consider the make-up of a body which seems to be solid and separate.†

According to modern science the physical body is composed of biological tissues, chemical elements and certain forces known to physics. In studying the body under the different aspects (biological, chemical and physical) science finds these aspects so closely bound up together that one cannot be explained without the other.

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* And yet many Buddhists continue to loosely employ the misleading word soul (which to Western minds means something fixed) when they mean a person (naturally impermanent).

† After examining Body as a basis for personality we shall examine Mind as a second basis.

Biology in examining the vital phenomena localised in the tissues composing the body, immediately discovers the chemical properties which have determined the constituents of the cells forming these tissues (*i.e.,* the combinations of this or that alkali or acid, etc.). The analysis of these tissues forces us to analyse their chemical constitution. Chemistry establishes a formula—sulphuric acid (H SO), water (H^2O), etc.

But to explain the differences between the chemical elements science must turn to modern physics which studies the determination of forces, waves, and energies. Each of these is always *dynamic* and always *changing* and in *unstable* combinations.

Hence the biological tissues are (ultimately speaking) seen to be nothing but the result of *chemical reactions* and these in turn are determined by the forces especially studied in physics.

What has become of the "matter" that makes up our *apparently stable and solid bodies,* upon which the so-called self is based? Our intricate bodies are composed of cells and these in turn are composed of molecules which are made up of atoms. In the centre of the atom is the proton charged with positive electricity, and surrounded by space orbits occupied by electrons charged with negative electricity.*

It is to be seen that from the gross appearance of matter (in our examination), we progress toward subtle forces or force. Certain scientists say that the solar system (with its interstitial spaces between electrons) in the body resembles the celestial solar system.

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* It is interesting to note that Kundalini has been said to be a psycho-electric force. Sir James Jeans writes, "It is proved that matter is only a collation of particles charged with electricity."

Moreover the electrons act as if there were intelligence or thought behind them. Neither science nor Buddhism personifies this intelligence, but centuries ago the Dhammapada recorded "By mind are all things made."

This perpetual play of forces is part and lot of a universal process. But our eyes see only the grosser physical manifestation. Certain Tibetan Sages assert that (when they are in a state of profound meditation) they perceive the body as an assemblage of sparks of fire in rapid vibration. If the electrons were visible to the natural eye we should have the same impression.

Western mystics such as Jacob Boehme seem to have had a similar experience. Jacob Boehme has written that in certain states of auto-hypnosis he could see the "hidden properties of things". Concentration leads to insight and the mystical experience here concords with the observations of science.

Returning to the latest teaching of science we find that if the number of electrons around the proton changes (or is changed) one substance is transmuted into another, so we see the *quantity of electrons in an atom determines the nature of the element.* Transmutation of elements was the dream of all alchemists, and still is.

Moreover each element, *each chemical combination in the body changes perpetually.* The law of impermanence is demonstrated in the growth and disintegration of cells which are always creating new cells to replace the old. It is also demonstrated by the play of *forces that produce this activity.* Nor are any of these combinations stable or solid since *interstitial* space exists between *every* particle of matter and between the subtle electrons. The *forces* at work are also in a *perpetual* state of flux and in a perpetual state of interaction upon one another.

Where can we find in this unstable body any ground for thinking that personality is stable, seeing that in the whole phenomenal world nothing is permanent?

The *continuity* of appearance alone gives us an impression of *permanence.* In accordance with the law of least resistance, forces and all the resulting association of matter have a tendency to recreate the same or similar combinations, we shall explain this later. Seeing this our limited senses are fooled and our observations are falsified. Our nescience is of three kinds:

1. Not seeing (because we do not know how to observe things as they are).
2. Taking mere appearances for objective reality.
3. Judging realities by mere appearances.

The Buddhist (even as the scientist is beginning to do) sees the real nature of existence to be conditioned by impermanence, unsatisfactoriness and unsubstantiality.

Science explains what we call continuity by the "persistence with which phenomena follow the same line of manifestation, in a minimum of time and a minimum of space". (Principal de Fermat and de Maupertius). We frequently say that nature continually repeats herself. The Tibetans also express this idea: "by the perpetual repetition (along a certain line of continuity) *an activity is awakened* which is perpetuated by habit energy."

"Habit energy" creates and also recreates those tendencies which make up our character. These tendencies are slow to be modified. We repeat ourselves and so it is that personality, to superficial observers, seems stable. In the Compendium of Philosophy we read, "Because of such similar states (or temporary selves) under the blinding influence of ignorance men mistake *similarity* for *identity.* They are apt to think of all this river of life as one enduring

abiding "soul" or "ego", even as they think the river of yesterday identical with that of to-day". But the waters of a river are always changing, even renewed, and so too, all the constituents of our personality change and are renewed. Therefore *"individual personality is due, relatively speaking, to a momentary and unique combination of mental and material elements"*. (Lankāvatāra Sutra). It is only this *combination* (always momentary) that is *unique* and differentiates at any given moment one "person" from another.

Most Westerners identify consciousness with "soul" (or ego) and although admitting the fugitiveness of bodily states they seem to think that there is something abiding that they possess and call their soul. "Consciousness is a series of mental states *all fleeting*", says Narada Thero.

Moreover, how can we divorce consciousness from body?

Science explains that an excess of alkali or an excess of acids in the system injures the health, while glandular deficiency deteriorates mental activities. An excess of passion and hatred can make an assassin of an ordinarily peaceful citizen. Drugs equally affect body and mind, demonstrating their mutual interdependence.

The science of Western psychology is still in its infancy. The famous Dr. Jung has greatly advanced our knowledge but he has concentrated his attention on the study of pathological states. I am told that Madame David-Neel pointed out to him that the Buddhist psychoanalyses himself, impersonally however, as he observes his own sensations and thoughts. This he does in the meditation on the Four Fundamentals of Attentiveness. So doing he comes to understand the workings of external and internal phenomena and the truth of Anatta. It is a well

known fact that most (if not all) lunatics are egocentric and many a crime is committed because of an undue sense of self-importance. But the Buddhist through self-analysis learns how to replace undesirable demeritorious mental states by desirable states of consciousness and *he does this by concentrating upon the state desired.* If *consciousness was a permanent thing this could not be accomplished nor could one modify personality at will.*

We must not forget that in the Buddhist psychological books mind is said to be the sixth sense,—"Mind is that inner sense which registers and co-ordinates the impressions of the other five senses in response to external and internal stimuli."

Are these perceptions of the mind lasting or impermanent? The sensations and the emotions which provoked these perceptions—are they enduring? Evidently not. The mental field is constantly changing. How can we take it for the basis of a permanent entity or ego?

To explain the working of consciousness science tells us that we possess a central nervous system terminating in the brain, and a sympathetic nervous system controlling the organs of the body and their functions. Furthermore a parasympathetic nervous system is now being studied (helas'.) by the experimental methods of vivisectionists! We know that the sight of something good to eat stimulates the secretions of various glands and of gastric juices. We also know that he who takes a cord to be a serpent experiences the same fear that the sight of a real serpent would have produced. This association of ideas led the Russian scientist Pawlow to establish (by cruel experiments on dogs) his theory of "conditional reflexes" by which he sought to prove that the existence of an *entity is not necessary* to provoke bodily and mental actions and

reactions. Automatically the mind registers correctly (or incorrectly) *all* the sense impressions. We speak of mental impressions just as well as of visual impressions. We may therefore say that the mind is a sense, since it receives impressions even as do the other senses.

How does consciousness arise? Science would say that it is conditioned by the brain acting as a registering instrument, a receptor and recording the reports of the nervous systems, their cells and their neurones.

We have spoken of the stream of life which flows on since beginningless Time. In this stream individual currents exist. Consciousness is made up of many currents and counter-currents. The important thing to observe is that it is always *flowing* like a river and, like the waters of a river, its *composition* is always *changing.*

Therefore it is said that, "There is no conscious subject behind consciousness". In other words, "component parts alone roll on". And this consciousness is not single but composite, just as a lake is made up of many streams which are sometimes visible, as is the river Rhone in the Lake of Geneva.

Let us examine the relation of consciousness to personality. If we take consciousness as the base of personality we shall see that it is even less stable (because it changes even more rapidly) than the cellular structure of the physical body.

Acording to Buddhist psychology, in response to sense stimuli, Bhavanga, the Stream of Being (vaguely corresponding to what we call the unconscious or subconscious) vibrates. Awareness is awakened, that is to say, the threshold (Manodvāra) between the "unconscious" (*i.e.,* a passive conditions comparable to dreamless sleep) and the active state of discriminative thinking, *is crossed,* just as

one crosses the threshold of a door. Due to this awareness, this taking notice, a thought arises, increases, diminishes and then disappears ; the Stream of Beings flows on smoothly until other stimuli cause it to vibrate, and as bubbles rise to the surface of the water, another thought emerges. "Bhavanga is to be regarded as the current of Life, and consciousness (Viññāna) as its manifestation", says Dr. Vajirañāna. Now all this happens very rapidly. Mental processes change with disconcerting rapidity yet they leave the consciousness slightly modified each time. That is to say, each thought impression modifies consciousness. One is not quite the same two minutes in succession. Therefore it has been said that "In the ultimate sense, exceedingly short indeed is the life-moment" (Visuddhi Magga).

Madame David-Neel expresses this very clearly: "At the end of a thought-moment a Being has ceased because he has changed, (s'est transformé) certain elements composing the momentary personality, which produced a certain thought, have gone out, others have come in" (s'y sont ajouté).

How then can we base our idea of a permanent self upon these impermanent states of consciousness and the resulting modification of character or personality?

We have a habit of saying that our thoughts are our own, even if we recognize their impermanence ; we take a possessive pride in this assertion. But the mental field is influenced and invaded continually by the thoughts of others. From earliest childhood a habit of racial, social and hereditary thinking is inculcated. Even contemporary thoughts are contagious and all of us are, to some extent, influenced by the mass psychology of our day.

"Imagine an infinite number of fires, from each fire sparks shoot up. Some fall into the other fires, other

sparks fly far afield. Just so, whether we *realise* it or not, whether we *desire* it or not, we receive sparks from other living centres (of thought)", said a Lama to Madame David-Neel.

We cannot easily trace the interdependance of ideas, nor have any of these ideas sprung spontaneously into being out of nothingness. Buddhism finds no beginning and no end to the cycle of life in the Samsara. One state of consciousness arises depending on the preceding state or states —in an interminable phenomenal (or Samsaric) sequence until sooner or later the Nirvanic Neumenal is obtained and that which was impermanent and wandering (once purged of self forever) passes beyond impermanence. To such a state neither the term of existence or non-existence can be applied.

Another thing to be taken into consideration in this modern world is the discovery of television, wireless telegraphy, etc. We know that we are surrounded by wave vibrations of many kinds, and influenced, probably more than we know, by our radios. It may be assumed that thought waves and all sorts of cross currents traverse and influence us ; no man's brain is a wave proof compartment no man's personality is absolutely just his own, since it is influenced by physical and psychical vibrations of all sorts. We are momentary combinations, temporary and interdependent links in a chain of life, not separate from life any more than the wave is separate from the ocean.

Modern science has easily proved the unsubstantiality of all that makes up our bodies. It will sooner or later find out the interdependence of our lives with all other lives and life itself. This does not perhaps mean oneness in the Brahmanical or Vedantic sense. But, scientifically speaking, each wave vibration affects all other waves. It

is the interaction of each on the all and of the whole upon each of its parts. As Asvaghosha has put it "that which is produced by a chain of causal connections and has only an *interdependent* and ever changing existence cannot be said to be an *entity,* self produced and self born".

In the future psychologists will have to take into account:

(1. The disconcerting mobility of thought and its impermanence,

2. The tendency of states of consciousness through habit energy to establish similar (in contrast to identical) states of consciousness.

In the domain of psychology impermanence, unsatisfactoriness, and unsubstantiality must become a familiar idea to all who seek to raise psychology to the rank of other modern sciences. To the pathologist, the impermanence of consciousness is a boon, for just *because of the law of change and of perpetual becoming,* undesirable states of mind can be banished and desirable states produced. For this Buddhists possess a scientific training of meditation, concentrating all attention on such ideas as goodwill, compassion, etc., to the exclusion and eradication of selfish and agitated states of consciousness where lust, hatred and ignorance prevail.

An understanding of Anatta can completely modify a man's outlook upon life and free him from his egocentrism. It is said that the two roots of good are absence of Desire and absence of Hatred. It is impossible to free oneself from these fetters as long as one believes in a permanent self, separate from all other selves and in opposition to them. Until the significance of Anatta, and all it implies, is at least partially understood little progress is possible on the path of liberation.

A distinguished French neurologist in Paris, who is a deep student of Buddhism, writes me:

"In the domain of biology it is no longer possible to think clearly nor to conceive of a reasonable and fertile method that is not instinctively based on the example and teachings of Buddhism. In other words to think, or to direct our form of knowledge, according to Buddhism leads to scientific truth as well as to moral truth". (Dr. Louis Neuberger).

Scientific investigation of external and internal phenomena are at the basis of Buddhist wisdom and of scientific knowledge alike and the laboratory is now discovering the unsubstantiality of individual existence which the sages in meditation discovered so long ago.

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WELCOME ADDRESS OF

DEVAPRIYA VALISINHA, GENERAL SECRETARY, MAHA-BODHI SOCIETY, DELIVERED AT THE 7th ANNIVERSARY OF THE MULAGANDHAKUTI VIHARA

It gives me great pleasure to offer you all a very hearty welcome to the seventh anniversary of the foundation of the Mulagandhakuti Vihara. Every year we Buddhists and Hindus of this country as well as outside meet at this holy place in the shade of the Dhamekh Pagoda and this beautiful Vihara to renew our friendships and to express our immense joy in the service of the Lord Buddha. We have to feel doubly happy today on account of our narrow escape from the whirlwind of a devastating war which nearly caught the whole world. We must thank ourselves that peace has been preserved, at least for the time being.

We are grateful to those far-sighted statesmen who had courageously ignored considerations of prestige and traditions for the greater cause of world peace. Those who glorify war and others who fatten by its evils must have been greatly disappointed at the loss of their opportunity but to those who prefer peace to war it was one of the most statesmanlike acts in recent times. Our only regret is that such decisions are not taken at the proper time.

But what was really the reason for the peace which has been secured? Is it love of humanity or the desire to do justice to all, whether friends or foes? Nothing of the sort. It is painful to reflect that the weightiest reason for the agreement with Germany was the fear of utter destruction. None of the countries concerned was sure that it was able to crush the others without itself getting crushed at the same time. Once this security is achieved or felt that it has been achieved, nothing will prevent war. When the armament programmes are complete dogs of war will be let lose and there will result a destruction unheard of before in history. Can this be prevented in any way?

Fear of complete annihilation might, perhaps, stop it just as it prevented war during the last crisis, but once greed overtakes fear war is bound to follow. Greed is a stronger force than fear. Let us, however, hope that nations will yet learn a lesson and make some sacrifices for the preservation of world peace.

The entire world owes Czechoslovakia an immense debt of gratitude for saving the peace of the world during the recent crisis. Cannot other countries which are much bigger and better placed make similar sacrifices? Unfortunately bigger countries never think of making sacrifices. Instead of that they endeavour to become bigger and

stronger at the expense of smaller and weaker countries. They wish to prosper by grabbing the possessions of weaker races. But laws of nature will not allow peace and contentment to nations which inflict such injustices. Are the people of France, England and other great powers really happy inspite of their material prosperity? I doubt very much. Their prosperity only creates the envy of other nations and they live in fear. Hence this mad and stupid armament race. Mussolini once said, "A man in my position must be stupid at least once a week." But from the actions of statesmen it appears that their stupidity lasts not for a day only but throughout the week. Otherwise one cannot understand the meaning of the daily expenditure of millions of pounds for armaments. They know well that increment of armaments means increment of the means of destruction at the same time. Is it not, therefore, stupid of statesmen to think of bombs and cannons as their only means of protection? Mustard gas was discovered as a deadly weapon against enemies and to counteract its effects the gas mask was invented. During the recent crisis over Czechoslovakia all citizen in England were provided with these masks. The fast bombing plane was invented as the most powerful devise of destruction. It has such a horror for persons like Sir Kingsly Wood, the Secretary of State for Air in England, that he stated, in the course of a speech, that the greatest discovery today would be a devise to make these planes harmless. If such a discovery is made it would probably be followed by another invention even more deadlier than the bombing plane. It is a vicious circle and nothing but stupidity could allow this madness to prevail. Why cannot statesmen get together and decide once for all that they will not resort to force in order to settle their differences?

Various are the reasons advanced by different persons for the existence of this war mentality. Some attribute it to the will of God and others to the will of Devil and still others to the animal nature of man which is still inherent in us but the most acceptable reasons have been stated by the Lord Buddha. According to him we human beings have three characteristics in us *viz., Lobha, dvesa* and *moha.* Lobha or greed is the strongest force that keeps us attached to this world. We have the desire to live, the desire to find various avenues of happiness and in order to remove any obstacles that might be in our way, we resort to all kinds of devices including force. In our intensity of life we destroy other lives, so that we may enjoy good things of this earth alone. This is the ultimate and real cause of wars and crises that we hear of. Because this greed is present in Statesmen as well as their nationals, they are unable to come to any mutual understanding regarding armaments. Remove this greed or at least reduce it to such an extent as to let others live peacefully and you remove the causes of war.

The next characteristic in us which causes wars is *dvesa* or hatred. We can see how hatred follows greed. Obstruction of the fulfilment of one's desires engenders hatred. If someone takes away what belongs to you, you will feel resentment and hatred against him, whatever may be the reasons for robbing you. You will try to injure him in return and hence starts mutual recrimination and final destruction not only of the wrongdoer but the innocent one as well. We can, therefore, see how hatred is another cause of wars. Remove hatred somehow or other and there will be an end to the armament race.

The third characteristic which we shall have to get rid of is *moha* or ignorance. It is not merely the ignorance of

the wishes and desires of others but the greater ignorance of the real nature of life. A correct understanding of the true value of life and its responsibilities is very rare indeed. Covered with ignorance human beings place greater value on material things which we see decaying every day of our lives and ignore those which endure for eternity. Those that decay are sense-pleasures, wealth and power. Those that endure are kindness, generosity, fellow-feeling, sympathy, compassion and other great qualities which have been today relegated to the back-ground on account of our selfishness. What modern age has put forward as of the greatest value are self-aggrandisement and the mere enjoyment of material objects. What is, therefore, most urgent is to remove this utter ignorance and make man realise the true value of things. There should be a reorientation in the outlook of mankind.

Now these three characteristics of *Lobha* or greed, *Dvesa* or hatred, and *Moha* or ignorance are really the causes of wars and preparation for wars. Remove these and there will be peace just as there is light when darkness is removed by the rays of the sun. You may perhaps say that there is nothing new in what I say. This is a truism which everyone, at least in India and other Eastern countries, knew for centuries but from which they had not benefitted very much. Up to a certain point I admit this is so. I have also no hesitation in admitting the failure of the Buddhists themselves to live upto this teaching but the truth of it is there all the same. And the special feature of Buddhism is that it says that peace and real happiness can come to human beings only when these three characteristics are destroyed or at least toned down, and by *no other means*. Buddhism is the only religion which says that the responsibility for these defects are ours and it is only we ourselves who can

remove them. Some expect God to do this for us, others await the arrival of a Messiah whereas none of these will do this work which we ourselves have to do. Once we realise that no one but ourselves do wrong and we ourselves must stop doing it for the good of all, then there will be a different angle of vision. This is an important Buddhist teaching which has a great message to the world today. Let there be no mistake about this. Let us not wait for a miracle to happen. The miracle will have to be performed by all of us. Granting that this is true, how are we to remove these characteristics of ours which cause wars? This is the most important question which we shall have to answer. Buddhists see no royal road to do this. We shall have to go through the painful process of removing them by constant effort. We shall have to educate ourselves to know the real nature of things and practise loving-kindness. We shall have to teach others to do the same instead of creating barriers of caste, creed and nation.

We shall have to create bridges of understanding, respect for one another and learn the supreme truth of "live and let live". Not only individuals but nations will have to take up this attitude if they wish to preserve their existences. Science came as a wonderful means to bring happiness to mankind but unfortunately man has utilised the powers of science to destroy one another. What stupidity on his part! Is it not possible for Statesmen to get together and decide once for all that this shall not be allowed? Only their greed has to be removed and they will see light. England is spending £1,500,000,000 on armaments because others are doing the same. Can she not spend £500,000,000 in trying to remove greed from people's hearts? Such a proposition would sound ridiculous today but if it is seriously taken up, England would save many more millions

of pounds in the long run in addition to valuable lives that would be saved. We read in history of at least one Statesman who did make such an effort. I refer to Emperor Asoka. His is the only name which stands out prominent in the galaxy of men in power as the one sane ruler who utilised his position for the betterment of the world. He *deliberately* abandoned war and he was certainly not a failure. Let rulers of today look back on the life and work of this greatest of all rulers in history and they will find true inspiration in his methods.

I have dealt rather at length on this question of war and peace as it is uppermost in the minds of people today, but before I close I must say a few words regarding the various activities of our own.

Since we met last our work has made rapid progress. One of the imporatnt items of work in which we are now engaged is the construction of the Maha Bodhi Vidyalaya building. In the three sections of the Vidyalaya over 250 boys are receiving education but they have no permanent building. The classes are held under trees and on the verandahs of buildings already in existence. This is not a happy state of affairs and we have embarked on the scheme of erecting a substantial building to meet its present needs as well as for future educational developments at Sarnath. Total estimate is over Rs. 75,000 but at present we are erecting only five rooms the cost of which, including the two verandahs, comes to about Rs. 11,000/-. These rooms will be ready in a couple of months. We have taken a loan to pay the contractor in the expectation that help would be forthcoming. An appeal for funds signed by our President and a few others has been issued and we earnestly hope that it will meet with a ready response. I am glad to announce that Senator U Thwin, one of the leading Buddhists of

Burma and a Vice-President of the Maha Bodhi Society, has sent a generous contribution of Rs. 1800/- for the construction of one room. While we express our grateful thanks to him we hope others will come forward with similar help. We have applied to the Government of U. P. for a building grant and we are expecting its decision soon. In view of the urgency of our needs and the importance of Sarnath as a world centre we appeal to the Congress Government to come to our assistance. My thanks are due to the staff, specially Revd. Jagadish Kasyapa, M.A., Head Master, for the loyal co-operation they have given me in the work of the school.

During the year we have published a number of books and pamphlets, the most important of which are Udāna translated into Hindi for the first time by Bhikkhu Jagadish Kasyapa, Dhammapada translated also into Hindi by Bhikkhu Ananda Kausalyayana and Buddhism for the Beginners by Bhikkhu Silacara. In order to make the Dhammapada popular we have fixed annas three as its price.

The construction of the Vihara at Delhi which is the gift of the ever generous Seth Jugol Kishore Birlaji is almost complete. The opening ceremony has been fixed for March next. We expect that Mahatma Gandhi will agree to open it.

Activities at our different centres are continuing satisfactorily. The Calicut Branch is making good progress under the guidance of Bhikkhu Dhammaskhandha.

The work at Ajmere is being kept up enthusiastically by Mr. B. S. Chohan.

A rest house for the use of pilgrims going to Lumbini is under construction at Nautanwa. Revd. K. Siriniwasa is taking great pains to see it completed.

A new centre of the Society has been established at Mukteswar as a result of the visit of Samanera Dhammananda to the place. There is a colony of about 150 Buddhists who are suffering under various disabilities. It is my earnest hope that Buddhists of other countries will take some interest in the welfare of such small communities of Buddhists scattered all over India.

As a result of the efforts of our Society and Mr. Arthur Young of Gaya Buddhist Publishing House, Railway concession tickets have been obtained this year for Buddhist pilgrims coming from Ceylon and Burma as well. Pilgrims can now visit all these places at half the previous cost. This is a great advantage to the pilgrims and I have no doubt that they will make full use of the concessions. Our thanks are due to Mr. G. T. Tate, Central Publicity Officer, Mr. A. Gumbrill, Ex-Publicity Officer, E. I. Railway, Mr. J. C. Rose, Chief Commercial Manager, E. I. Railway and Mr. Young, present Publicity Officer, E. I. Railway, for the keen interest they have taken in the matter.

I shall not take more of your time in dealing with our other activities but before I close I must make an appeal to our friends all over the world to take a greater interest in the multifarious activities in which we are engaged. While our work has expanded rapidly, we have not received adequate financial assistance to continue it. Unless sufficient help is forthcoming in the form of donations, subscriptions and endowments, some of our activities will have to be curtailed. This would be a great pity. I, therefore, make an earnest appeal to the Buddhist world to give us its fullest co-operation in the noble work of reviving Buddhist in the land of its birth.

Liberal-minded Hindu brethren are giving us their co-operation in this work and I take this opportunity to

express my thanks to them. Buddha belongs to India and both Hindus and Buddhists can fruitfully co-operate in spreading the Arya Dhamma. Finally I must thank all the workers who have toiled day and night to make this anniversary a success and all of you for your presence.

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THE CELESTIAL PLANE AND THE GHOST PLANE

By Ven. P. Vajirañāna, Ph.D.

and

B. L. Broughton M.A. (Oxon.)

(*Continued from page 507 of the last issue*).

V.

The Celestial Elephant Mansion.

The Buddha was dwelling in Rajagaha at Veluvana, the Bamboo Grove in the village of Kalandakanivāpa. One day a festival was proclaimed in the city of Rājagaha. Citizens swept the streets, scattered sand and various kinds of flowers. At the door of each house they placed banana trees and pots of flowers, and hung flags of various colours. All the people having, according to their capacity, adorned themselves with fine clothes and jewels went to the festival. The whole city was decorated like the deva world.

King Bimbisāra, in accordance with traditional custom in order to win the hearts of the people went forth from the palace in royal pomp and splendour.

At that time a certain woman of Rājagaha, seeing the splendours of royalty marvelled and thought, "How is it

possible to obtain such prosperity as this which equals the glory of the devas." She questioned the wise men and they told her "Sister, meritorious deeds are like the magic crystal which satisfies all desires, and the luck bringing tree. When there is a well prepared field of merit and a heart inclined to righteousness whatever fruit of merit is desired will be obtained. Furthermore one who gives seats wins birth in high families, by the gift of food strength is gained, if clothes be given beauty is the reward, from the gift of vehicles, ease and comfort are won, from the bestowal of lights a clear seeing eye results ; from the gift of a dwelling place or shelter springs happiness of every kind."

The woman hearing that, reflected that celestial happiness was greater than that of men, and determined to perform works of charity. Her parents sent her a new chair, two pairs of garments, a bunch of lotus flowers, clarified butter, ghee, honey and sugar. Seeing these she reflected, "I desire to give charity and now I possess the things to give." Glad at heart she prepared next day for a distribution of alms.

She cooked rice with milk and many other delicacies, adorned the chamber of gift bestowing with perfumes and flowers, and spread a canopy. When all the preparations were complete, she sent her maid to find a bhikkhu who was worthy to receive gifts.

At that time the Venerable Sāriputta entered the city on his alms round. Seeing the Elder, the maid reverently saluted him, invited him to accept alms from the lady devotee and conducted him to the house. The lady devotee, welcoming the Elder invited him to be seated and served him with food. Serving the meal she made an earnest wish, "by this righteous deed, may I obtain a celestial chariot of elephant shape adorned with lotus flowers." When the Elder had finished his meal, she cleaned his

bowl and spreading over it the yellow cloth that covered the seat requested two attendants to conduct the Elder and to carry the bowl and seat to the Vihāra.

After a short while she died and was reborn in the world of the Thirty-three Devas in a golden mansion of a hundred leagues surrounded by thousands of fairies. In accordance with her earnest wish she possessed a celestial chariot in form like an elephant adorned with lotus flowers, comfortable and soft to the touch. On the top thereof was a golden seat a league in extent. The shining one, beautiful with celestial radiance at certain times would mount her chariot and fare forth to the Grove of Delight.

Once she went to the Grove of Delight, where the Elder Moggallāna saw and questioned her:—

"Lo! thine elephant resplendent
Flaming with the light of jewels
Charming, speeding through the ether.
Lotuses with golden pollen
Garlands too of golden flowers
Visions give of perfect beauty.
The elephant moves gently onward
Traversing a lotus pathway.
Wheresoe'er its foot is planted
Springs a lotus flower celestial.
As it moveth smooth unshaken
Fivefold harmonies delightful
Fill the heavens in all directions
From the golden bells melodious.
On the seat with silk adornment
Ride a troop of charming fairies.
Tell me, was it generous giving
Continence or deep devotion
Bore for you this fruit delightful?

"Pleased at Mogallāna's question
Thus the shining one responded
Making clear her former karma.

"I beheld a holy bhikkhu
Lonely, loving meditation ;
Unto him a seat I offered
Lotuses I scattered round it
With a heart of faith rejoicing.
So I won this bliss and glory
And the shining hosts revere me.
Whosoe'er such joy desireth
Let them give accommodation
Unto one whose lust is conquered,
Continent, in conduct stainless.
Those who seek the highest merits,
Let them offer adoration
To a holy one perfected
Who has crossed Samsara's ocean
Winning unto blessed Nirvana."

VI.

The Celestial Barge Mansion.

When the Buddha was sojourning in Sāvatthi, sixteen bhikkhus who were spending their Vassa (Rainy Season Retreat) at a certain village set out during the summer for Sāvatthi to see the Buddha. On the road they came to a waterless desert. Tired and thirsty they aproached a village. There a woman bearing a vessel was going for water. Seeing the woman was going for water, the bhikkhus followed her thinking they would obtain the means of slaking their thirst, and arriving at the well stood nearby.

Perceiving the bhikkhus, the woman, thinking they were tired and thirsty served them with water. Taking their strainer from the bowl the bhikkhus drank and thanking her for her service went away. The woman afterwards died and recollecting her good deed was reborn in the Heaven of the Thirty-three Devas.

By the power of her merit she had a celestial mansion with luck bringing trees. Surrounding it was a moat with

five kinds of lotuses. In the park on both sides of the moat were lakes also adorned with five kinds of lotuses. There she enjoyed celestial happiness disporting on the water in a celestial barge. Seeing her splendour Moggallāna asked about her action:

"In a royal barge resplendent
Canopied with golden awning
You rejoice and cull the lotus.
Whence this joy and whence this glory?
I request you mighty fairy,
Tell to me the deed of virtue
Wrought by you in world of mortals."
Pleased at Moggallāna's question
Thus the shining one responded
Making clear her deed of virtue.
"When on earth I dwelt a woman
Bhikkhus saw I, thirst afflicted.
Unto them I offered water.
Who gives water to the thirsty
And a rest unto the weary
Wins a lake of cooling water
Bright with lotuses and lilies
And forever in the river
Flows a stream of gleaming water
Bordered by its sands of silver
Pātali and rosy Jambu
With their blossoms fill the grove.
He amid this radiant splendour
Tasteth bliss and joy celestial
In a mansion of the devas
Acts of this kind bring such pleasures,
All this splendour, bliss and glory
Came to me from such a karma."

VII.

Another Celestial Barge Mansion.

When the Blessed One was living at Sāvatthi, a certain Arahat having passed the Rainy Season Retreat in a village

set out for Sāvatthi, being desirous of seeing the Lord and hearing the Doctrine.

Seeing a spot where there was shade and water, he approached a house and stood at the door. A certain woman seeing the Elder, invited him into the house and offered him a seat. She gave him water to wash and oil to anoint his feet. She fanned him, and after he had become cooled and refreshed, she prepared a sweet drink for him. The Elder delighted her with a discourse and departed.

Th conclusion is identical with the previous story.

VIII.

Third Golden Celestial Barge Mansion.

The Buddha with a retinue of bhikkhus was travelling and visiting various countries. He approached a Brahmin village called Thuna in Kosala. The Brahmin householders heard of the approach of the Buddha, but the people of Thuna were men of wrong views and revered not the Buddha. They thought if the Buddha sojourned two or three days, the village would be converted to His faith, and their Brahman doctrine would disappear.

Thinking thus they tried to prevent the Buddha's arrival by removing all boats and facilities whereby he might approach the village. They closed all wells and other places whence water might be procured, thinking that these shaven headed ascetics would thereby be deprived of drink.

The Buddha knowing their evil deed, and feeling pity for them, accompanied by bhikkhus crossed the river through the air, entered the village and sat down under a tree by the road-side.

Many women who went for water saw the Buddha seated under the tree. Now it was commanded that if

Samana Gotama or his disciples should enter the village, none might offer them water or show hospitality.

A certain brahmin's maidservant fetching water, seeing the Buddha and his retinue thirsty, despite the command, offered them water with a kindly heart. She thought, "though it is forbidden to attend to these bhikkhus, yet if I do not do a good deed when opportunity offers, how shall I win release from this miserable life? The act that I do will be mine own, and even though the brahmans slay me, I should do my duty."

Reflecting thus, even at the risk her life, she brought water and served the Buddha and the bhikkhus with joyful heart.

Knowing her pure mind the Buddha by his marvellous power brought it about that the water in the vessel should not be diminished. She seeing this marvel, gave water to each bhikkhu one after the other. The water was not diminished. Delighted in heart she went home with the vessel full of water.

Her master, hearing that she gave water, and thinking, that she had broken the law of the village and disgraced him, beat her in his anger.

In consequence of this she died and was born in the world of the Thirty-three Devas in a celestial mansion with happiness like that described in the previous story.

The Buddha said to Ananda, "Go, Ananda, fetch water from that well." Ananda answered, "Lord, the well is made foul by the villagers of Thuna, we may not thence fetch drinking water." The Buddha requested him a second and third time, and he went, taking with him the the Buddha's bowl. As he approached the well it overflowed with clear pure water which rising flooded the village. Seeing this marvel the brahmans came to the

Buddha and implored his forgiveness. Then the flood subsided in a moment.

Marvelling at the psychic power of the Buddha the villagers respectfully invited Him and His disciples for the next day's meal and prepared dwelling places for them. On the morrow they gave alms to the Buddha and the bhikkhus and sat down respectfully to listen to the Law.

At that time that shining one, recalling the cause of her prosperity and realizing that it was due to her offering water to the Buddha and the bhikkhus reflected: "Now I will go and adore the Buddha to show to men that even a little thing done for the Buddha yields great results."

Thinking thus, accompanied by a thousand fairies with great dignity and splendour she came in her celestial mansion and appeared before the gathering of villagers. Descending from her mansion she stood bowing down to the Buddha. Then the Blessed One desiring to make clear the result of karma, enquired thus of the shining one:

"Lo, thy lofty towering mansion
With its roofs all variegated,
And the splendour of the chambers
Shining over all directions.
I request you mighty fairy,
Tell to me the deed of virtue
Wrought by you in world of mortals?
"Delighted at the Buddha's question
Making clear her former karma
Thus the shining one responded:

(The rest except the last stanza as before)

By this deed I gained my glory
And my hue of golden shining
Gleaming over all directions.
T'was that I might win this karma
That the Buddha drank the water."

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MY TOUR IN BURMA AND MALAYA

By Devapriya Valisinha

On the 13th of March I went to stay with my friend U Thein Maung, the present Advocate-General of Burma. In connection with our efforts to restore Buddhagaya Temple to the Buddhists, I had made his acquaintance several years ago. As a member of the Indian Legislative Assembly prior to the separation of Burma, U Thein Maung visited our headquarters at Calcutta several times on his way to Delhi. He had kindly invited me to stay with him when I came to Burma. For the convenience of myself and Mr. Karunaratna he had converted his office on the ground floor into a bed room. This arrangement suited both of us very well. Until we left Burma it was our place of work and rest and we cannot be sufficiently thankful to our host. U Thein Maung and his kind wife looked after our comforts during our long stay in such a manner as to make us feel quite at home. This contributed largely to the success of our visit.

U Thein Maung is a charming personality and one is drawn to him by his perfect manners. Burmans in general are well-known for their spirit of optimism and joyousness which they impart to all around them. U Thein Maung seems to possess this quality in a high degree. His work as the Advocate-General of Burma must be an exacting one. I presume sometimes certain points of the law must be causing him worry but never did he show any such anxiety. He was always full of mirth and his pleasant laugh and cordiality made everyone feel happy.

After settling down at U Thein Maung's house, I began to visit friends one after another. Those on whom I called were Mr. Chen Chang Leong, Sir Mya Bu, Mr. Quah Ee Sin, Hon. Dr. Thein Maung, Ven. Paññāloka and Mrs. Tsain. Chen Chang Leong (since dead) was a son of the late Mr. Chan Chore Khine who had promised to build the Free Dispensary at Sarnath. Soon after his lamentable death his son, Mr. Leong, faithfully carried out his father's wishes and also added a donation from himself to complete the work. Though a young man, Mr. Leong was a regular invalid and his death which took place soon after my return to India was, therefore, not at all a surprise to me. His death is a loss to Buddhist work in India as he had made several promises of help. Sir Mya Bu is a Judge of the Rangoon High Court and he expressed his willingness to co-operate with us. Mr. Quah Ee Sin is one of the oldest subscribers to the Maha Bodhi Journal. He is by nationality a Chinese. I had noticed for many years how regularly he sent his subscriptions for the Maha Bodhi Journal and the Buddha day celebrations organised by our Society in India. I did not know him before but something had always attracted me to him. Before I left Calcutta I had determined to call on him even if I failed to call on others. Our meeting was a very happy one. Tall, thin and venerable looking, Mr. Qua Ee Sin welcomed me as if I was a very old and tried friend. The few minutes I spent with him in pleasant conversation were some of the happiest moments I spent in Burma. Here was a man who not only called himself a Buddhist but also lived Buddhism conscientiously. There was an atmosphere of peace, contentment and benevolence about him which could come only to a man who really walked the Path through a long period. Kindness seemed to overflow from his frail body. He is not

a saint in the orthodox sense. He works in a commercial firm and leads a layman's normal life and perhaps takes no active part in any religious organisation, and yet he seemed to have found a peace which will undoubtedly be the envy of many so-called saints. He is so unostentatious and free from egoism, I doubt whether he would have allowed me to write these few lines if he knew about it. As I was taking his leave, unexpectedly and unasked he gave me a donation of Rs. 100/- with his blessings for the success of my work.

My visit to see the members of late U Ohn Ghine's family also proved to be of great benefit to my work in Burma. The late U Ohn Ghine's name was familiar to me as I had read about him in the old numbers of the Maha Bodhi Journal. I had also heard a good deal about him from the lips of our founder, the late Ven. Dharmapala, but I had no occasion to meet any of his descendants. Fortunately Mr. Karunaratna who had visited Burma earlier with Mr. Rajah Hewavitarne, one of our Trustees, knew the family well and introduced me to them. The late U Ohn Ghine was one of our founder's most enthusiastic supporters in the early days of the Maha Bodhi movement in India. They were so very intimate that they addressed each other as 'brother'. During his life-time the Rangoon branch of the Maha Bodhi Society was a source of considerable help to the Headquarters in India. His death seems to have put an end to the activities of this branch. Evidently those in charge of the work in India had also lost touch with the other members of his family. Inspite of this interruption, the family tradition of doing religious work had been faithfully kept up by the other members. Mrs. Tsain, one of U Ohn Ghine's daughters, and her son-in-law, Mg Hla Myint are the two most active in the field today. Without wasting any more time they put themselves in

communication with some of the High Priests and Societies with a view to arranging lectures for me. All the lectures in Rangoon, except three, were arranged through their kind offices. Mg Hla is an enthusiastic young worker whose assistance to me was most useful.

The first lecture was arranged by Mrs. Tsain at the Health Exhibition organised in connection with the Pagoda festival. Dr. Ba Yin who was the President of the Health Exhibition is a good Buddhist and gave me all necessary facilities. I showed the slides of the sacred places in India and gave an account of the present state of Buddhism. There was an enormous gathering. The audience must have been over 3000. I was again asked to deliver two more lectures at the same place which I did.

At the invitation of Senator U Thwin I attended a meeting of the Maha Bodhi Committee which was set up some time ago to carry on the agitation for the recovery of the Buddhagaya Temple. Several questions were discussed at the meeting and at my suggestion it was decided to move a resolution in the Senate requesting the Government of India to take steps to hand over the management of the Buddhagaya Temple to the Buddhists. U Maung Maung of Pegu was entrusted with this duty and I trust he will see the motion carried through at an early date.

On the 16th March I was present at the Conference of Buddhist Associations, numbering over 60, convened for the purpose of deciding the proposed changes in the constitution of the Swedagon Pagoda Trust. At present all the Trustees are elected for life. Though there is no emolument, yet to be elected a Trustee of the famous Pagoda is an honour which, perhaps, every Burman covets. It is, therefore, not at all surprising that there should be a keen desire on the part of younger Buddhists to initiate reforms

in the constitution. There was a lively discussion but everything was decided in a smooth and good-humoured manner in the true Buddhist spirit. I was asked to address the gathering and in the course of my speech I stressed on the duty of all Buddhists in helping the revival of Buddhism in the land of its birth. If the Trustees of the famous Pagoda give thought to this work seriously, I feel certain that the revival of Buddhism in India would be successful earlier than many people imagine it to be possible. The field for this work has already been prepared by the Maha Bodhi Society's activities lasting nearly 47 years and it is left to the Buddhist countries now to organise a strong missionary campaign. The Buddhist Movement requires two important things to make it a success *viz.*, funds and workers. With the funds they command and the influence they have over the Buddhists, the Swedagon Pagoda Trustees can look after the financial side. Selection of workers is a more difficult task but if funds are available suitable young men could be given a training. In five years there will be enough well-qualified workers. May I suggest to the Trustees to raise five lakhs of rupees for the purpose and start the movement? Then they will earn the gratitude of all Buddhists. Spread of Buddhism in India is necessary for the preservation and progress of Buddhism in Burma and other Buddhist countries as well.

At the invitation of the Ven. Paññāloka Thera, founder of the Buddhist Mission in Rangoon, I visited his headquarters on the Maghi Purnima day to give a lantern lecture. There were about four hundred Bengalee Buddhists present. Most them had gone from Chittagong and are employed in various places in the city. I was glad to know that their number was large and that the Temple at Upper Phayre Street was erected with funds contributed

by them. Revd. Paññāloka Thera is to be congratulated on the good work he is doing there. With the meagre resources at his disposal, he has not only succeeded in erecting the Vihara but has built up a Press to print Buddhist books in Bengalee. He has already published about 12 Pāli Texts and over twenty pamphlets. I was highly pleased to hear that practically all the work in the Press was done by monks and Samaneras under him. This may, perhaps, sound strange and there may even be criticism as to why monks should be made to do such work. We must, however, remember that conditions which prevailed a few centuries ago are no longer existing now. In ancient days monks spent most of their time in meditation and religious duties but with the changes brought about by modern conditions they have given this up to a large extent. Most of them, it is regrettable to say, have to idle away their time. They follow neither the old ideal nor have they evolved a mode of activities in consonance with modern requirements. This conflict of ideals has brought confusion into their lives as it is the case with all ancient institutions. It is high time that leading monks got together and devised a scheme to protect the purity of the Order and at the same time make the monk's life a useful one to himself and to others. I would rather see a monk working in a Press where Buddhist Literature is printed than see him knocking about the streets and waiting at entrance of cinemas. Buddhist leaders will have to tackle this problem before it is too late.

On several occasions we went to see the Industrial Exhibition which was being held on the grounds of the Jubilee Hall. It was crowded with people belonging to various nationalities. Eighty per cent of the exhibits were of Indian manufacture. The chief Burmese exhibits were

lacquer work and Umbrellas. Burmese are experts in these lines.

Three lectures were arranged for me in the Jubilee Hall by Mg Hla through the courtesy of the Chairman of the Committee, U Ba Dun, Bar-at-law. There were large crowds at all the meetings. The 16 mm. film of the sacred places which I took with me was also shown.

On the 20th March a special public meeting was organised in the Thwin Cinema under the auspices of 60 Buddhist Associations in Rangoon. There was a distinguished gathering and I made an appeal to those present to take up the question of the restoration of the Buddhagaya Temple.

Dr. B. M. Barua and Mr. J. C. Chatterjee took me to see one Rev. Buddhaghosa who is reputed to be a linguist and a saintly monk. He lives in a small monastery in the centre of a Cemetery near the city of Rangoon together with a number of young novices. We were struck by the simplicity of his life. We had a long chat with him in the course of which we learnt about his wanderings in India, Ceylon, Siam and other countries. He recited Pāli and Sanskrit verses in a beautiful tone which impressed all of us. He spoke a few words in Sinhalese with me and I was surprised to find a young Sinhalese Samanera among his pupils. There was also a Siamese. We also called on Bhikkhu Adisawuntha who was excommunicated for his views regarding the starting of a Bhikkhuni Order. He has discovered an old Manuscript of Lalita Vistara in Burmese script which he is now editing for publication.

(To be continued)

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7TH ANNIVERSARY OF THE MULAGANDHAKUTI VIHARA, SARNATH

(Contributed)

The anniversary of the Mulagandhakuti Vihara which is celebrated every year on the full moon day of Kartika (November) at Holy Isipatana, Sarnath, where the Lord Buddha preached His first Discourse known as the Dhammachakkapavattana Sutta to the five Bhikkhus 2527 years ago is of very great importance to the Buddhists as it affords them not only the opportunity of visiting the sacred places connected with the life of the Lord, but also the rare opportunity of worshiping the holy relics of the Devatideva Sakyamuni, which were found during the excavations of some of the old stupas built by the great emperor Asoka and which are exhibited for public worship only on the anniversary days.

The Maha-Bodhi Society made every effort possible to attract Buddhist pilgrims from over-seas and other places to this sacred place by getting them cheap steamer and Rail tickets. With a view to creating general interest in Buddhism among the people of Benares City, it arranged on this occasion a series of popular lectures on the teachings of the Blessed One. People from near about villages also took part in the festival as items of interest to them were included in the programme *viz.*, wrestling, Tug of War, Drama, Village Arts and Crafts Exhibition etc.

The seventh anniversary celebration of the opening of the Mulagandhakuti Vihara commenced on the 6th November and continued till the 8th. The Vihara grounds were tastefully decorated. The first item in the programme was the opening of the Arts and Crafts Exhibition by Bhadanta Ananda Kausalyayana. There were many interesting exhibits

including several articles made by the Maha Bodhi Vidyalaya Boys. The holy relics procession which forms an indispensable item of the programme every year is one of the most picturesque sights which the anniversary offers. It started from the Vihara at 1-30 P.M. The holy relics were taken on an elephant, placed in a beautiful silver casket studded with precious gems. Buddhists and non-Buddhists, Bhikkhus and nuns, lay-men and lay-women all joined the procession. Over 250 boys of the Maha Bodhi Schools marched in rows of four taking flags in their hands. The recitation of *Nam Myo Ho Ren Gekyo* while beating a drum by a Japanese monk, playing on giant flutes by the Tibetan Lamas and the frequent cries of *Sādhu, Sādhu, Sādhu* from Ceylon Buddhists made the procession very impressive. It went up to the Chaukandi Stupa where the Buddha is said to have first met the five Bhikkhus to whom He preached the noble Dhamma, via the Dhamekh Stupa and the site of the ruined monasteries. It returned by the main road. After perambulating the Vihara three times the holy relics were taken in and placed for public worship. The rush for a sight of the relics at that time was so great that it had to be stopped.

At 4 P.M. the monster Anniversary public meeting was held in a spacious shamiana presided over by the most Ven. B. Piyaratana Nāyaka Thero, Principal, Vidyodaya Oriental College, Colombo, and the President of the Maha Bodhi Society, Ceylon. After administering the Panca Sila by the Ven. K. Jinaratana Nāyaka Thero (all standing) and the singing of the Dhammacakkapavattana song in Hindi by the students of the Theosophical National Women's College, Benares, the General Secretary of the Maha Bodhi Society read his welcome address. This was followed by messages of greetings on behalf of Japan by Rev. Yeng, China by Rev. Teh Yu, Germany by Rev. Nyanasiri, England by Sister Vajira, Burma by Rev. Varasambodhi, Ceylon by Mr. F. Gunaratna, Tibet by Lama Nwang Samden

and India by Bhikkhu Jagadish Kasyapa. Prominent among those who also spoke on the occasion was Rev. Rahula Sankrityayana. The president of the meeting, the most Ven. B. Piyaratana Nayaka Thero, spoke in Sanskrit and expressed great satisfaction at the efforts of the Maha Bodhi Society in reviving Buddhism in the lands of its birth. With a vote of thanks to the president and those present on the occasion and the singing of a song by the students of the Maha Bodhi Vidyalaya, the meeting terminated.

In the evening the Bodhi Tree, the Vihara and the other buildings were illuminated, and a Drama entitled "Veera Durgadas" was staged by the students of the Maha Bodhi Vidyalaya.

The next day's proceedings began with Mangalacharan in the Vihara. The holy relics were then placed in the silver casket for worship. In the evening there was a lecture on Buddhism and World Peace by Tripitakacharya Maha Pandita Sri Rahula Sankrityayana. It was presided over by Sri Prakasa, M.A., L.L.B., Bar-at-Law, M.L.A. The learned lecturer who has travelled very widely and has spent much of his valuable time in search of rare Buddhist manuscripts spoke at great length as to how Buddhism could solve world's peace. His lecture was very well attended and was appreciated by all. After illuminations a grand camp-fire was arranged by the Scouts of the Maha Bodhi Vidyalaya. In the night there was a Buddhist Reunion Meeting presided over by the Bhadanta Ananda Kausalyayana. The following were the resolutions passed :—

1. This conference of Buddhists of different countries assembled at the Mulagandhakuti Vihara on the occasion of its seventh anniversary, expresses its deep sorrow at the continued indifference of the Government of India to the claims of the Buddhists to the control of the Buddhagaya Temple. In view of the fact that it is within the jurisdiction of Provincial Governments

now to settle such questions, this Conference earnestly request the Government of Bihar to settle the question to the satisfaction of the Buddhists at an early date.

2. This Conference learns with satisfaction that the Maha Bodhi Society's work at Sarnath and other places is making rapid progress and in view of the importance of this sacred place, it requests Buddhists of all countries to co-operate with the Society.

3. This Conference deeply regrets the present deadly conflict between Japan and China, the two largest Buddhist countries in the world, and in view of the teachings of Buddhism which enjoins its followers not to resort to force in order to settle their differences, this conference appeals, even at this late hour, to the two countries to settle their differences amicably.

4. This Conference request the Provincial Governments in India to declare the birth day of Lord Buddha who is worshipped not only by the Buddhists but also by the Hindus, as a public holiday.

5. This conference of Buddhists places on record its deep regret that in spite of repeated requests the Government of India has not taken steps to safeguard the interests of the Buddhist minorities in India especially in Bengal where there are over a lakh of Buddhists and therefore requests the Government again to examine into their grievances and give them adequate relief by offering facilities for education and representation in various public bodies.

Those who spoke in support of these resolutions were: the Most Ven. B. Piyaratana Nayaka Thera (Ceylon), Ven. K. Jinaratana Nayaka Thera (Ceylon), Rev. Bodhananda Mahasthavira (Lucknow), Mr. B. S. Chohan (Ajmere), Mr. Akun Thein (Mukteswar), Bhikkhu Dhammaskhandha (Calicut) and Mr. Devapriya Valisinha.

Reverend Bodhananda Mahasthavira (Lucknow) mentioned some of the difficulties which Buddhist workers in India have to face. He stated in particular the lack of a strong lay Buddhist Community which would make the revival of Buddhism more stable and sure.

Reverend Dharmaskhandha (Malabar) gave an account of the work the Maha Bodhi Mission was doing in Malabar. He stressed the necessity of Buddhists of Ceylon and Burma taking a more lively interest in his work.

Mr. Akun Thein (Mukteshwar) acquainted the audience with the present condition of the few Buddhists still living in Kumaun. The biggest problem they have to face to-day was the marriage of their sons and daughters. Constant intermarrying among themselves has brought relationships too close to allow further connections. He therefore appealed to the Buddhists of other places to help them to solve this difficulty.

The third day of the celebration was mostly devoted to the school sports, show of physical feats and the anniversary and prize distribution of the Maha Bodhi Schools under the chairmanship of Mr. R. N. Kaul, Inspector of Schools, Benares Division. Holy Relics were also exhibited for public worship during the day. As this was the last day of the exhibition of the sacred relics there was a great rush of visitors from town and outside.

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BOOK REVIEW

THE RELIGIONS OF THE WORLD.—Being a full account of the Parliament of Religions held at Calcutta in connection with the Ramakrishna Centenary. In 2 vols., Pp. 1044. Published by Ramakrishna Mission Institute of Culture, College Square, Calcutta. Price Rs. 10.

We have received an excellent publication,—"The Religions of the World." This contains an account of the

work done by the Parliament of Religions held in Calcutta in 1937, and which was organised by the Ramakrishna Birth Centenary Celebration Committee. It comprises two volumes of five hundred pages each.

This Parliament was a truly cosmopolitan event. Representatives from all lands, East and West, joined in giving the force of their character to this noble undertaking and in this way paying their homage to the Great Prophet of freedom of conscience and Religious toleration, who by holy Ganga's silent shore, gave to the world his great message.

The swamis of the Ramakrishna Mission are now many in number, and not a few of them have penetrated into distant parts of the globe. There are among them men of high intellectual power, and all of them give their lives to service for the good of the many while at the same time practising meditation and devotional exercises. They have their headquarters at Belur, by that great stream that all Hindus love so much. These swamis are therefore well fitted to call together a Parliament, the object of which is to help man to rise beyond the personal and recognise the great reality that lies beyond heterogenous viewpoints.

There were some social functions connected with the Parliament, where the different members met and got acquainted.

The Chairman of the Reception Committee, Sir Manmatha Nath Mukherjee in recalling some of the objects of the World's Parliament of Religions in Chicago in 1893, showed that the same lofty ideals, which spoke then, were now animating the Ramakrishna Parliament of 1937, one of the foremost of these being,—"to bring the nations of the earth into a more friendly fellowship in the hope of securing permanent international peace."

In the Greetings from the Delegates, Sardar Jamait Singh of the Sikh Community said, ... if we just practice in our

lives the chief teachings of Ramkrishna, many of the conflicts prevailing upon earth, will disappear."

Mr. Devapriya Valisinha of the Maha-Bodhi Society, wound up his welcome address by saying—"may this historic meeting help us to understand one another better and work together in union for the peace and happiness of all human beings."

Pandit Vidyanandji referred to Ramkrishna as "the man whose mission it was to preach all-embracing love."

Jains, Parsees, Moslems, Theosophists all paid their tribute to the great Aryan saint, in whose name they were gathered together and so did the Y. M. C. A. and the Jewish Community.

The Presidential Addresses were by various learned men, the first of which, by Prof. Brajendra Nath Seal, was rather lengthy, but full of noble sayings. He called Ramkrishna "a cosmic Humanist."

C. L. Chen, the Consul for China, made his address short. He said, "At this period, when the nations are embarking upon a mad policy of war, how fitting it is, that India should again sound the message of brotherhood, love and peace."

Dr. Tagore quoted Kabir, who says that "the Jewel of Truth must be found in every man's own heart."

These are all noble sayings and should go deep into the heart.

It would be almost impossible to go into further details, the work is so comprehensive. All who are interested in the spread of universal harmony, would do well to procure a set of these magnificent volumes.

A. C. A.

ARYAN PATH, SEPTEMBER, 1938.

The September issue of the "Aryan Path", is called the special Hind Swaraj number. It is a review of Gandhi's book by numerous contributors. The articles are certainly thoughtful, and we feel by reading through the pages that "Hind

Swaraj", though only a small book, is still very powerful. It is evidently a book in which Gandhi's mind is fully expressed.

In "The Teaching of Gandhi" C. Delisle Burns tells us that Gandhi does not fear to attack the faults of Indian civilization, such as child-marriage, animal sacrifice etc., but these, he says, are the *defects* of the Indian Civilization, not its *essence*. He believes in what he calls "soulforce" and he identifies it with what Kropotkin calls "mutual aid."

In "The Law of Love", J. D. Beresford points out that Gandhi calls machinery one of the false gods and that his is a vision of a peasant India practising her immemorial arts and crafts.

Hugh L'A Fausset in "A Revolutionary Message" tells us that Gandhi considers the Manchester mills system a typical example of the way in which a man's moral being is inevitably tapped by machinery.

Again, Claude Houghton in "Civilization the Path of Duty" quotes such true sayings as—"if we have inner freedom, nothing and no one has power over us", or "if we are in chains, we have forged them."

Gandhi calls the conditions in England pitiable.

The above are, however, but a few points brought out, in order to fully understand and appreciate the book, one should read it in its entirety.

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NOTES AND NEWS

Sir Walter Strickland's Bequest.

According to the latest news from England several obstacles seem to have cropped up in giving effect to the Will of the late Sir Walter Strickland who left the large sum of £50,000 for a Buddhist Monastery in Ceylon.

Lady Strickland who apparently had not shared her husband's religious views is opposing the Will and long drawn-out litigation is likely to ensue.

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Buddhist Manuscripts from Gilgit.

The search for firewood by some cowherds in Gilgit has led to the discovery of some Buddhist manuscripts believed to be of great importance to the Buddhist world (Writes the Srinagar Correspondent of the "Hindusthan Standard").

His Highness' Government sent in August last its Superintendent of Research, Mr. Madhusudan Koul, to excavate the stupas four in number, on digging one of which certain Manuscript had been previously discovered. The cowherds had already dug a portion of the biggest of the stupas 30 ft. in height and three-storeyed. In the topmost story was found a wooden box containing certain manuscripts written on birch bark. The alphabet represented in them is a form of the Gupta characters (a member of the Brahmi family) having close affinity with the "Sarda" alphabet which appears in the "Agraprasasti" (Economic Inscription) of the fifth century A.D. The language, in which the Manuscripts are written, is in most cases the Buddhist Sanskrit.—(*Ceylon Daily News*).

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Interesting Discoveries in Swat Valley.

A number of important discoveries in Afghanistan are reported by a party of British Archæologists who have arrived in Delhi on their way back to England.

This was the first British Archæological expedition to enter Afghanistan. They spent several months in the country, travelled 2000 miles by postal lorry, motor car

and on horse back, and for a time lived in a cave on top of a 6000 ft. mountain where shepherds had led them to an ancient "palace of idols."

In an interview with a representative of the *Statesman* the leader of the party, Mr. Evert Barger of the University of Bristol, said the expedition had excavated a number of Buddhist shrines and Monasteries in the Swat valley, and that two of the party had also made an extensive tour of the territories south of the Oxus. Swat, Mr. Barger said, had long been known as a treasure-house of Gandharan sculpture, but no expedition had hitherto received permission to excavate there, although in 1926 Sir Aurel Stein made a rapid survey of some of its chief sites.

The expedition's finds include a large number of sculptures, reliefs and friezes in stone and plaster, in a great variety of styles. Among these is a particularly fine panel showing Buddha surrounded by adoring figures, which is reminiscent of mediæval Christian paintings. At almost every site side by side with stone sculptures were found numerous objects of iron, such as clamps, nails, door hinges, bracelets and a monastery bell complete with hook and clapper. (*Statesman.*)

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Siamese Prince and Princesses visit Mulagandhakuti Vihara, Sarnath.

His Royal Highness Prince Paribratra of Siam visited the Mulagandhakuti Vihara at Sarnath on the 17th November. He was accompanied by his wife and two daughters. The Prince and Princesses were accorded a cordial welcome by the residents. The scouts of the Maha Bodhi Vidyalaya formed a guard of honour. Mr. Devapriya Valisinha, General Secretary, Maha Bodhi Society, showed them round. The Royal visitors first worshipped and then inspected the famous frescoes on the walls of the Vihara. They were highly impressed with them. After spending over two hours during which they also visited the ancient ruins and the museum, the party left for Benares. This is the first time that members of the Siamese Royal family have visited Sarnath.

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MAHA BODHI VIDYALAYA, SARNATH

AN APPEAL FOR FUNDS

Sarnath (Migadaya), 6 miles from Benares, is one of the four most sacred places to the Buddhists. Sarnath may rightly be described as the birth-place of Buddhism for it was here that the Lord Buddha preached His first sermon to the five ascetics. It was also from here that the first band of Buddhist missionaries was sent out to the world to preach His new message. Sarnath is, therefore, a place which should be near to the heart of every Buddhist and Hindu.

By the erection of the Mulagandhakuti Vihara, Vihara Library, Birla Dharmasala, Free Dispensary and other institutions, Sarnath has regained its past importance as a centre of Buddhist activity.

At this sacred place the Maha Bodhi Society had for many years been endeavouring to offer facilities of education to young people residing in the neighbouring villages. A scheme was undertaken for this purpose when the Anagarika Dharmapala, the late founder of the Society, was directing its affairs. Under his guidance a Primary School was organised where children were taught free of cost. It was seen from experience that children soon lost what they learnt unless the teaching was continuous for at least three or four years more. Hence a Middle English School and a Hindi Middle School were started to meet the local demand. The object of the Society is to raise the standard to that of a High English School as soon as its funds permit it to extend its present scope. In all the three Schools at Sarnath conducted by the Maha Bodhi Society, the normal attendance is about 250 daily. The lack of accommodation for these students has been very keenly felt for a long time. They generally meet their teacher on corridors outsid the offices of the Maha Bodhi Society or in small rooms in the Dharmasala where they cannot attend to their lessons.

Under the circumstances the Maha Bodhi Society has been compelled to undertake the construction of a commodious building for which the estimated expense is Rs. 75,000/-. It will allow all the contemplated expansion of the Society's educational activities. The ever generous Seth Jugol Kishore Birlaji has made a gift of 3 bighas of land for the building. It is hoped that members of the public will sympathise with the

project of the Maha Bodhi Society and would offer donations to enable it to complete the scheme of construction. Each room would cost about Rs. 1800/-.

Sarnath is eminently suited to the student's life, free as it is from the various distractions which often prevent the young learners from going on with their studies in towns. Besides this, history of Sarnath is of such a nature that if an educational institution requires any tradition to stimulate its growth it will hardly find anything as inspiring as Sarnath will afford.

His Excellency Lord Linlithgow, Viceroy and Governor-General of India, His Highness the Gaikwar of Baroda and others in high positions have visited the place and complimented the Society on its work.

The above facts are placed before the public in the expectation that we may not have to wait indefinitely for the accommodation of 250 scholars for whose education the Maha Bodhi Society is straining to the utmost its slender resources. It is absolutely necessary to put up at least ten rooms within this year and we earnestly trust that our appeal will have a ready response.

All contributions should be sent to the General Secretary, Maha Bodhi Society, Benares, India.

SIR MANMATHA NATH MUKERJI, Kt., M.A., B.L.,
President, Maha Bodhi Society.

RAHULA SANKRTYAYANA,
Vice-President, Maha Bodhi Society.

SRI PRAKASA, M.A., L.L.B., M.L.A., Bar-at-Law,
President, Maha Bodhi Vidyalaya Advisory Committee.

SENATOR U THWIN,
Vice-President, Maha Bodhi Society.

ANANDA KAUSALYAYANA,
Sarnath, Benares.

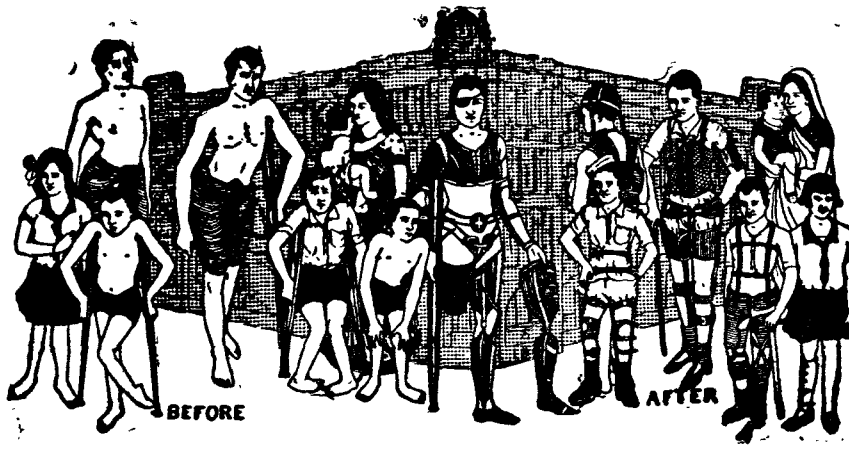
PROF. JAYACHAND VIDYALANKAR,
Kashi Vidyapith.

BHIKKHU JAGADISH KASYAPA, M.A.,
Head Master, M. B. Vidyalaya.

DEVAPRIYA VALISINHA,
General Secretary, Maha Bodhi Society.

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INDEX TO MAHA BODHI

VOL. 46 2481-82 / 1938

A

PAGE

Art—By A. C. Albers 97
Art and Education—By A. B. Govinda 168
Archæology and Religion—By P. P. Siriwardane, B.A. ... 305
Abolition of Slaughter, the Prospective—By U. Pundarika 417
Anatta in the Light of Science—By G. Constant Lounsbery, B.Sc. 517

B

Boddhisatva Ideal, The—Devapriya Valisinha ... 55
Buddhist Love Thoughts in Chinese, The—By A. J. Edmunds, M.A. 72
Buddhism, A. B. C. of—By Ananda Kausalyayana ... 76
Book Reviews ... 112, 234, 360, 409, 460, 508, 560
Blessed One, The—Nicholas Roerich 119
Buddhagaya, Some Recent Correspondence on the Restoration of Buddhagaya—By P. P. Siriwardane, B.A. 145
Buddha and the Nations—By T. L. Vaswani ... 166
Buddhism and Free Thought—By R. J. Jackson ... 181
Belief in God, An Evil—By P. P. Siriwardene, B.A. ... 229
Buddha, Unto (Poem)—By T. L. Vaswani 245
Buddha, Birthday of the Lord—By Roma Devi ... 274
Buddhism and Beginnings of Chinese Art—By Dr. Kalidas Nag, M.A., D.Litt. 295
Buddhism and India—By Sri Prakasa, M.A., L.L.B., M.L.A., Bar-at-Law 433
Buddhism and Indian Religious Thought—By R. J. Jackson 477

C

PAGE

Conscience of a Nation, The 110
Cleather, the Death of Mrs. Alice Leighton 281
Celestial Plane and the Ghost Plane, The—A Translation of Vimāna Vatthu and the Petavatthu—By Ven. P. Vajiranana, Ph.D. and B. L. Broughton, M.A. (Oxon.) 320, 369, 434, 502, 541
Coming Epoch, The—By T. L. Vaswani 346
Consciousness, Nature of—How Wrong Views or Sakhāyaditthi Arises—By Maung Ba, B.Sc. ... 352
Catholic Priest to be a Bhikkhu 406
Chinese Sculptural and Pictorial Traditions—By Dr. Kalidas Nag, M.A., D.Litt. (Paris.) 421

D

Doctrine of Progress, The—By Dr. Benoy Kumar Sarkar, M.A. 127
Did Buddhism Cause India's Downfall?—By V. M. Kaikini 266
Dhammacakka Festival in Calcutta, the Greatest Apostle of Truth and Spirituality 349

E

Economics of Employment Vis-a-Vis Demographic Reconstruction—By Dr. Benoy Kumar Sarkar, M.A. ... 219
Experience in Buddhism, My—By N. Toge 398

F

Financial 243, 367, 515

G

God and Julian Huxley—By Arthur Young 16
Gaikwad of Baroda's Visit to the Maha Bodhi Society, H. H. the 35

PAGE

Govinda's Speech, Anagarika 149
Gautama Buddha, His Life and Teaching—By Dewan Bahadur K. S. Chandrasekhara Aiyar 253

H

Hindus and Buddhists Should Unite 449

I

International Buddhist University Association, Activities of the 44
Indian Civilization, the Secret of—By Bhikkhu ... 107

J

Joy—By Bhikkhu Metteyya 14
Japanese Buddhism—By Sri Chandra Sen, M.A. ... 19
Jhāna—By Ven. P. Vajirañāna, Ph.D. (Cantab.) ... 159

K

Knowledge, the Illusive Nature of our—By Maung Ba, B.Sc. 210
Kammic Descent and Kammic Ascent—By Narada Thera 291

L

Leper and the Saint, The—By Bhikkhu Metteyya ... 18
Literature of Japan, the Influence of Buddhism on the—By A. C. Albers 247
Life Supernal, The—By Bhikkhu Metteyya 311

M

Mulagandhakuti Vihara, Sarnath, the Sixth Anniversary of the 39
Maha Bodhi Vidyalaya—An Appeal 415
Maha Bodhi Movement in Nainital, The 447
Meditation in the Victoria and Albert Museum, A—By Frank R. Mellor 466
Mulagandhakuti Vihara, 7th Anniversary of the ... 556

N

PAGE

Notes and News 47, 114, 154, 239, 283, 363, 410, 463, 511, 563

P

Path of Light, Love and Life, The—By Bhikkhu Metteyya 396
Padmasambhava of Tibet and Buddhist Religious Dancing, the Great Guru—By Two Eastern-European members of the Holy Lama Sangha 453
Priest-Craft and Caste—By Dr. Hardayal, M.A., Ph.D. 473
Paintings of China, Korea and Japan—By Dr. Kalidas Nag, M.A., D.Litt. (Paris) 491

R

Refuge of Pity, the Pure—By Bhikkhu Metteyya ... 91
Righteous Ruler—Bhikkhu Metteyya 151

S

Self and Non-Self in Early Buddhism—By Dr. M. Winternitz 1
Simplicity of Truth—By Vajrabuddhi (J. Pistor) ... 73
Son Receives the Greatest of Gifts from the Father, The —Bhikkhu Piyadassi 88
Scent of Sanctity, The—By Bhikkhu Metteyya ... 103
Self-Sacrifice—By Bhikkhu Nārada 172
Search for Proof, My—By Revd. Vajrabuddhi (J. Pistor) 391
Strickland Leaves £50000 to Establish Buddhist Monastery in Ceylon, Sir Walter 401
Sacredness of Life, The 465

T

Thoughts Current and Uncurrent—By Wayfarer 32, 124, 272, 358, 451
Time and Space, The Problem of—By Two Latvian Buddhist Priests 193

PAGE

Temple of Truth, The—Bhikkhu Metteyya 202
Thathanabaing or the Chief High Priest of Burma, the late—By A Contributor 207
Tour in Burma and Malay, My—By Devapriya Valisinha, B.A. 384, 443, 549

V

Vaisakha Celebration 118
Vaisakha Celebrations 158
Value of Silence, The—By Revd. H. Dhammananda ... 232
Vaisakha Purnima Celebrations 275
Vaisakha Celebration a/c. 288
Vibrations, The Secret of—By Dr. Josiah Oldfield ... 342

W

Welcome Address Presented to His Highness The Gaikwad of Baroda 94
What did the Lord Buddha Teach?—By B. Ananda Metteyya 175
Wesak Morn On (A poem)—By Nalin Ratnaike ... 201
What I Want from Life—By Bhikkhu Nyanatissa, L.L.D. 215
Welcome Address of Devapriya Valisinha at the Mulagandhakuti Vihara Anniversary 532

LIST OF CONTRIBUTORS

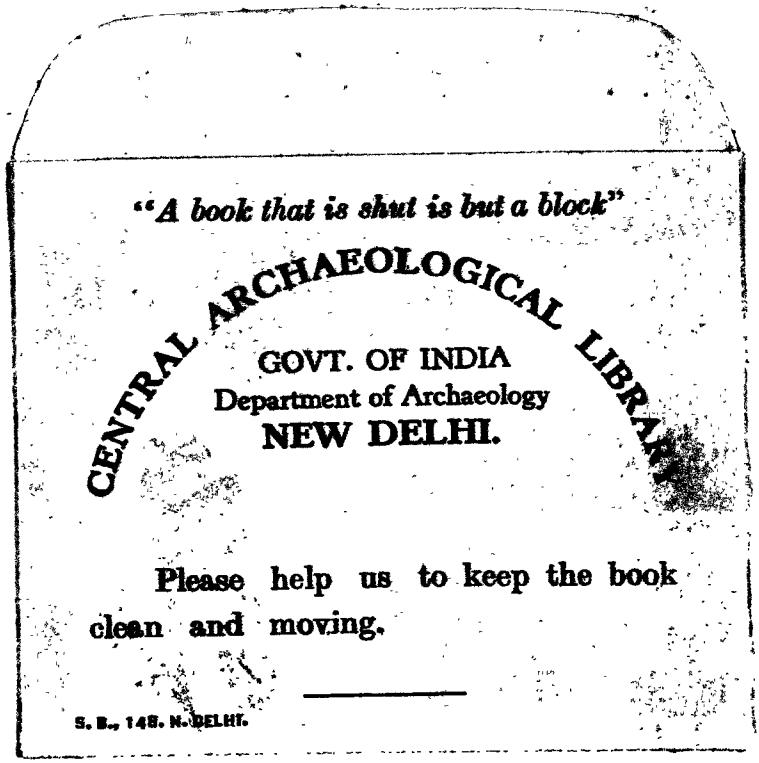
	PAGE
Aiyer, Dewan Bahadur K. S. Chandrasekara	253
Albers, Miss A. C.	97, 247
Ananda Kausalyayana, Bhadanta	76
Bhikkhu	107
Broughton, M.A. (Oxon.),—B. L. ...	320, 369, 434, 502
Contributor, A	207
Dhammananda, Revd.	232
Edmunds, M.A.,—A. J.	72
Govinda, Anagarika Brahmachari	149, 168
Hardayal, M.A., Ph.D. (Lond.), Dr.	473
Jackson, R. J.	181, 477
Kaikini, V. M.	266
Latvian Buddhist Priests, Two	193, 453
Lounsbery, G. Constant	517
Maung Ba, B.Sc.	210, 352
Mellor, Frank R.	466
Metteyya, Bhikkhu ... 14, 18, 91, 103, 151, 202, 311, 396	
Metteyya, Bhikkhu Ananda	175
Nyanatissa, L.L.D., Bhikkhu	215
Nag, M.A., D.Litt. (Paris),—Dr. Kalidas ...	295, 421, 491
Narada, Bhikkhu	172, 291
Oldfield, Dr. Josiah	342
Piyadassi, Bhikkhu	88
Pundarika, U.	417
Ratnaike, Nalin	201
Roerich, Prof. Nicholas	119
Roma Devi, Sm.	274
Sarkar, M.A., Dr. Benoy Kumar	127, 219
Sen, M.A., Sri Chandra	19
Siriwardana, B.A.,—P. P.	145, 229, 305
Sri Prakasa, M.A., L.L.B., M.L.A., Bar-at-Law ...	433

	PAGE
Toge, N.	398
Vajirañāna, Ph.D. (Cantab), Revd.	159, 320, 369, 434, 502
Vajrabuddhi (J. Pistor), Bhikkhu	73, 391
Valisinha, B.A., Devapriya ...	35, 384, 443, 532, 549
Vaswani, T. L.	166, 245, 346
Way-farer	32, 124, 272, 358, 451
Winternitz, Dr. W.	1
Young, Arthur	16

LIST OF ILLUSTRATIONS

	FACING
His Highness the Gaekwad of Baroda's Visit ...	1
An Eighteenth Century Bronze Statue of Buddha in Laos	159
Members of a Deputation to the Siamese King to bring Sacred Relics from Siam to Ceylon	174
"St. Josaph" from a Russian Icon copied by Lama Chompel	190
"Santana"—By Nicholas Roerich. In the Sri Chibralayam State Gallery, Travancore	206
"Towards Kailasa"—By Nicholas Roerich	231
Mrs. Alice Leighton Cleather	245
Asoka—By Pramode K. Chatterjee	465

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